OLCOTT NUMBER

ब्रह्मविद्या BRAHMAVIDYĀ

THE
ĀDYAR LIBRARY BULLETIN

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.

Vol. VII, Part 1 17th February, 1943

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BLAVATSKY NUMBER

ब्रह्मविद्या BRAHMAVIDYĀ

THE ADYAR LIBRARY BULLETIN

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ब्रह्मविद्या BRAHMAVIDYĀ

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तस्मै स विद्वानुपसन्नाय सम्यक्
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ब्रह्मविद्या BRAHMAVIDYĀ

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तस्मै स विद्वानुपसन्नाय सम्यक्
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Vol. VII, Part 4 **1st December, 1943**

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ASCETICISM

A WORD OF FRIENDLY COUNSEL

NO delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint. The prevalent idea is that maceration of the body, regulation of the diet, a protracted course of devotions, and the filling of the mind from books, will bring the postulant to the threshold of gñanam, if not across it. This was the ruling motive of the desert recluses of early Christianity, of the pillar, forest and cave hermits of all nations; while to this day it rules equally the Roman Catholic monk and nun, the Mahommedan fakir, and the Hindu ascetic. The tortures self-inflicted by the last-named surpass western belief. This is the lower, or Hatha, Yoga, and its gymnastic practices are sometimes horrible and revolting. They have been kept up for centuries, and the tortures are the same now as they were in ancient days—and equally fruitless. The faculties of such ascetics—as it is said in the *Lalita-Vistara*—are "wriggling in the grasp of the crocodile of their carnal wants." Some of their penances are thus enumerated:

"Stupid men seek to purify their persons by diverse modes of austerity and inculcate the same. Some abstain from fish and flesh-meat. Some abstain from the spirits and the water of chaff. Some indulge in tubers, fruits, mosses, Kusa-grass, leaves, cow's dejecta [one of an early group of our Indian

chelas (!) did this before he joined the T. S.], frumenty, curds, clarified butter and unbaked cakes. Seated at one place in silence, with their legs bent under them, some attempt greatness. Some eat once in a day and night, some once on alternate days, and some at intervals of four, five, or six days. Some wear many clothes, some go naked. Some have long hair, nails, beard, and matted hair, and wear bark. Some carry on them various talismans [enumerated], and by these means they hope to attain to immortality, and pride themselves upon their holiness. By inhaling smoke or fire, by gazing at the sun, by performing the five fires [*i.e.*, lying uncovered under a burning sun, and having fires built all about them], resting on one foot, or with an arm perpetually uplifted, or moving about on the knees, some attempt to accomplish their penance . . . . . They all follow the wrong road; they fancy that to be the true support which is untrue; they hold evil to be good, and the impure to be pure." [*Vide*, for full details, Rajendralala Mitra's *Yoga Aphorisms of Patanjali*, and his *Buddha Gaya*, pp. 24 *et seq.*] Readers of my own writings may recollect my once meeting at Marble Rocks, on the Nerbudda River, a Hatha Yogī who had spent fifty-seven years in austerities, including a *pradakshana*, or circumambulation, once in each three years, of that historic stream, and yet who asked me—me, an American, not worthy to wipe the feet of a true Rāja Yogī—how to control the mind! I told him—the poor man—how to do it, as I shall tell my present readers, and if they wish the corroboration, they have only to read the teachings of every great spiritual leader the tree of humanity has ever germinated.

Nobody even dreams how hard is the task of self-conquest, the subjugation of passion and appetite, the liberation of the

flesh-prisoned Higher Self, until he has tried. Every such struggle is a tragedy, full of the most painful interest, and provocative of sympathy in the hearts of "good men and angels." That is what Jesus meant when he said there was more joy in heaven over one sinner that repented than over ninety and nine just men that needed no repentance. And yet how bitterly uncharitable is the world—the world of concealed sinners and respectable, undetected hypocrites, usually—over the failure of a poor soul to scale the spiritual mountains in consequence of lack of reserved power of will at a critical moment. How these undetected ones patronisingly condemn the vanquished, who at least have done what many of them have not, made a brave fight for the divine prize. How they strut about in fancied impregnability, like the street-praying Pharisee of Jerusalem, thanking fortune that their private sins are still hidden, and redoubling their prayers, postures, canting moralities, and asceticism in diet, to deceive their neighbours and themselves!

> And the devil did grin, for his darling sin
> Is pride that apes humility.

Shakespeare made a man like that say:

> And thus I clothe my villainy with old odd ends, stol'n out of holy writ, and seem a saint when most I play the devil.

The whole burden of Jesus' preaching was to show that so long as the heart and mind were unpurged, all external forms and ceremonies were but whitewash to a sepulchre. This was also the teaching of his glorious predecessor, the Buddha, who specifically sketched in infinite detail and condemned the forms of hypocrisy, spiritual pride, and self-delusion. He had begun his training for the future struggle with Māra under the Bodhi tree, by learning and himself

practising all the systems of Hatha Yoga, and discovering their futility as helps to salvation. THE PURE HEART AND CLEAN MIND ALONE PERMIT ONE TO ATTAIN SALVATION. This was his doctrine. So, likewise, is it taught in the Aryan *Mahābhārata* [Sec. CXCIX, *Vana Parva*] which says:

> Those high-souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasure of the world. He that is always pure and decked with virtues, he that practises kindness all his life, is a *Muni*, even though he lead a domestic life.

The Theosophical Society is a sort of battle-field of self-slain spiritual fighters; a long line of supposed chelas can be seen as toppled over like so many bricks in a row. Some of them who did not take their failures quietly, and candidly trace them to the real cause, their miscalculation of their moral strength, have turned to rend H. P. B., and those higher than she. I was reading the *Path* the other day and came across a grand article of hers on "The Theosophical Mahātmas." It was called out by a silly pronunciamento by a hysterical woman in America and another individual, who had failed to become adepts and turned "with bleeding feet and prostrate spirit" to Jesus! How the goaded lioness scorned them; how clearly she defined what would and what would not bring the aspirant into spiritual proximity with the Hidden Sages! To the discontented in general she puts the question:

"Have *you* fulfilled your obligations and pledges? Have you, who would lay all the blame upon The Society and the

Masters—the embodiments of charity, tolerance, justice and universal love—have you *led the life* requisite, and fulfilled the conditions of candidature? Let him who feels in his heart and conscience that he has never failed once seriously, never doubted his Master's wisdom, never sought other Masters in his impatience to become an occultist with powers, never betrayed his Theosophical duty in *thought or deed*—let him rise and protest. During the eleven years [this was written in 1886] of the existence of The Theosophical Society, I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates, only *three* who have not hitherto failed, and one only who had full success. And what about The Society in general, outside India. Who, among the thousands of members, does *lead the life*? Shall anyone say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the other direction, that he is a Theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so no long hair, with a poetical vacancy on the brow, is enough to make one a follower of the *divine* wisdom." And she depicts The Society's membership as it is to the inlooking eye: "backbiting, slander, uncharitableness, criticism, incessant war-cry, and din of mutual rebukes."

I got a stinging reproach once in Bombay from a Master, when I hesitated to admit to membership an earnest man who had been persecuted, even sent to prison, by Christian bigots, on a pretext. I was bidden to look through my whole body of colleagues and see how, despite their wealth of good intention, nine-tenths of them were secret sinners through weak moral fibre. It was a life lesson to me, and ever since then I have abstained from thinking the worse

of my associates, many no weaker or more imperfect than myself, who if they could not climb the mountain were at least, like myself, earnestly struggling and stumbling onward. Years ago—when we first came to Bombay—I was told by H.P.B. that several of the Mahātmas, being met together, caused to drift by them in the astral light the psychical reflections of all the then Indian members of The Theosophical Society.[1] She asked me to guess which one's image was brightest. I mentioned a young Parsi of Bombay, then a pre-eminently active and devoted member. She said, laughing, that on the contrary he was not bright at all, the morally brightest being a poor Bengali gentleman who had become a drunkard. The Parsi afterwards deserted us and became an active opponent, the Bengali reformed and is now a pious ascetic ! She explained then that many vicious habits and sensual gratifications often affect the physical self, without leaving deep permanent scars on the inner-self. In such cases the spiritual nature is so vigorous as to throw off these external blotches after a brief struggle. But if encouraged and persisted in, evil habits at last overcome the soul's resisting power, and the whole man becomes corrupted. Some Tāntrikas, Indian and European, have preached the accursed doctrine that the occult postulant can best kill out desire by gratifying and exhausting it. To deliberately gratify lust, or pride, or avarice, or ambition, or hatred, or anger—*all equally perilous* to the psychic—is quite another matter from falling now and then, through no prearrangement and simply because of moral weakness in a particular crisis, into one of those sins. From the latter, recovery is always possible, and may be comparatively easy where the average moral fibre is strong; but deliberate vicious indulgence

[1] Everything in physical nature is reflected, as in a mirror, in reversed images, in the Astral Light.

leads inevitably to moral degradation and a fall into the depths. Says *The Voice of the Silence* :

> Do not believe that lust can be killed out if gratified or satiated, for this is an abomination inspired by Māra. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

I recall to mind one more instance. Long ago, in the early Society days, a certain Theosophist imposed upon himself the rule of celibacy and wished to be taken as a chela. He held out for a while, but then failed : the fleshly appetite was too strong. The person dropped out of active Society work for a considerable time, in fact, for years, but at last, gathering himself together, he made a new attempt. He was told that fifty failures did not destroy one's chance, success was possible at the eleventh hour. We read in *The Voice of the Silence* the following word of encouragement :

> Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage : fight on and to the charge return again, and yet again.

This young F. T. S. returned again to the conflict, was victorious, and today is one of the most active and respected members of our Society.

Some western readers have seen the *Mahābhārata* story of the fall of the mighty Rishi Vishvāmitra through carnal passion. This adept of adepts, this Mahā Yogī, had a spiritual power so tremendous by centuries of ascetic practices as to make Indra quake upon his celestial throne and cause him to desire his humiliation, so the god took counsel of Menaka, first of the Apsaras (celestial choristers), how it might be effected. The beauteous, " slender-waisted " Menaka, according to the plan, presented herself before Vishvāmitra in his hermit retreat, in all her seductive loveliness, but bashfully seemed afraid of

him and pretended to run away. But the complaisant Maruta, the wind-god, suddenly sent a breeze that stripped off her raiment and exposed her charms, like another Phryne, to the astonished gaze of the Rishi. In an instant, the sexual desire, long easily suppressed from lack of temptation, flamed up, and he called her to him, took her to wife, and a daughter—the most lovable Sakuntala—was the fruit of the union.

"Let him that standeth take heed lest he fall," was the warning of the Nazarene.

He also said another thing that the reader would do well to keep always in mind, as a sort of vigilant mastiff at the threshold of his consciousness: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged."

HENRY S. OLCOTT

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MAN-MADE, GOD-NAMED

By Bhikkhu Arya Asanga

Introduction

In the last instalment[1] we made a distinction between the "name" and the "idea" of God, the former revealing the false man-made God, the latter the true infinite Whole of Existence. On these general grounds we pleaded for a change of name, for a substitution of "Nature" for "God". We shall now consider the desirability of this re-christening in greater detail, and illustrate it by concrete examples.

It is not quite clear why Spinoza, knowing that this man-made, God-named thing was "the one foundation of much bigotry and possibly also of many falsehoods",[2] still persisted in calling his truer conception by the old name, instead of replacing the latter by the term he himself had proposed, and had identified with his purer idea—"Nature". Various reasons have been suggested, amongst others, his fear to rouse the deadly hatred of the Christian Clergy, both Protestant and Catholic, possessed of the power and the will to inflict torture and death for the salvation of another's soul, to the greater glory of their God. But the whole tenor of our philosopher's life, and special incidents in particular, show the calumnious nature of such a charge. However cautious he may have been—embodying this quality in his motto, *Caute*—he was stubborn and fearless where it concerned his duty to truth and

[1] See this *Bulletin*, pp. 286-305.
[2] See the last sentence of the previous instalment, p. 305.

humanity. I am sure that his retainment of the obnoxious name is but the effect of his upbringing in a fervently religious Jewish community, still deepened by his later studies of the great Hebrew mystic philosophers. The word had been so interwoven into the texture of his mental equipment that it could not be entirely eliminated, even if he had felt the necessity for it, which I think he did not, but thought rather that he could, by purifying the "idea", purify the "name", and so still deliver humanity of the evils connected with it.

This however, is a fallacy, a fond but false belief. Such is my conviction, and the reason for these papers. With the Master I will persist to cry:

> O doff that name, and use some other name![1]

For the philosophically disciplined mind like Spinoza's, it does perhaps not matter very much what word he used for a certain well-defined idea, but for the unschooled student's an uncritically accepted terminology from an older, less perfected system of thought exposes him to the danger of still binding him to the obsolete "ideas" connected with the old "names", and inadequate or even contradictory to the new and broader, deeper conceptions. That this danger is not imaginary can be easily proved, even in the case of Spinoza himself, besides those of other great thinkers, and will be so proved in a next instalment.

[1] It is curious how Juliet's famous words (Act 2, Scene 2, l. 43-48):

> O! be some other name:
> What's in a name? that which we call a rose
> By any other name would smell as sweet,
> . . . . Romeo, doff thy name,

namely his family-name of Montague—are invariably interpreted as indicating the unimportance of names, whereas they may equally well serve for the opposite contention, namely the importance of a name, connected as it is in this case with all the evils of enmity and strife between the Capulets and the Montagues. So it is also with the name of God, charged as it is with all the evils done for and by its authority.

In the first book of his *Ethica*, with the heading "Of God", Spinoza takes great pains to eradicate from the idea of God all human misconceptions. It is of the greatest importance. "Those who confound divine with human nature easily attribute human affects to God, especially also as long as they do not know how the affects are produced in the mind" (8, s 2). Again: "There are people who imagine God in the likeness of man consisting of body and mind, and subject to affects, but how far do they err from the true knowledge of God" (15, s). And so Spinoza denies to God "will", intellect or "understanding", "freedom" of choice, and acting with an "end" in view.

"God is one alone" (14, c 1), or there is nothing else but God. Therefore, "God acts from the laws of his nature alone, and is compelled by no one" (17), or "there is no other cause besides the perfection of his own nature which from outside or from inside drives God to act, but by virtue of his perfection alone he is the efficient cause of all things" (17, c 1). From all which it follows that "God alone is a free cause" (17, c 2). But this does not mean that there is anything accidental or contingent in the universe, or that anything could be otherwise than it is, for "all things are determined from the necessity of the divine nature" (29).

God's being the free cause of all things has therefore nothing to do with what is understood among men by "free will," which Spinoza expressly denies to God. The tendency of man to ascribe to God in a perfect degree that which he himself values as his greatest possessions, amongst which are his "understanding", and "will", is well described in the following passage. "I know well that there are many who think themselves able to prove that to the nature of God belong the highest understanding and free will, for they know

nothing more perfect than that which in ourselves is the highest perfection. Further, although they conceive God to have actually the highest understanding, yet they do not believe that he is able to bring to existence all that he actually understands. For they think that in this way God's power would be destroyed. If he had created, they say, all things that are in his understanding, then he could create nothing more, which they believe to be inconsistent with God's omnipotence. Therefore they prefer to regard God as indifferent to all things, and as creating nothing but that which he has by his own absolute will determined to create. But I think that from God's supreme power or infinite nature, infinite things in infinite ways, that is to say all things, have flown necessarily, or will always follow with the same necessity. In the same way as from the nature of a triangle follows, from eternity to eternity, that its three angles are equal to two right angles. Wherefore God's omnipotence has been actual from eternity, and will eternally remain in the same actuality. And in this way I really think God's omnipotence is regarded more perfectly by far ". It is hereby clear that Spinoza's conception of omnipotence is entirely different from, in fact the opposite of the popular idea.

"Nay, my opponents," Spinoza continues, "if I am allowed to speak freely, seem to deny God's omnipotence. For they are obliged to acknowledge that God understands infinite creatable things, which nonetheless he can never create. For in other words, if namely he created all things that he understands, he would, according to them, exhaust his omnipotence, and render himself imperfect. As therefore they say that God is perfect, so they are reduced necessarily to regard him at the same time as not able to do all the things to which his power extends, than which I do not see anything could be

imagined that were more absurd or more opposed to God's omnipotence.

"Moreover, if namely understanding and will belong to God's eternal essence, something far else must be understood by each of these two attributes than what men are commonly accustomed to think. The understanding and will which form part of God's essence, must differ altogether from, and cannot agree in anything save the name, with our understanding and will, namely not more than the celestial constellation of the Dog[1] agrees with the dog as a barking animal. If understanding belongs to the divine nature, it cannot, as our intellect, be posterior, or simultaneous in nature, as many believe, with the things it understands, since God is causally prior to all things. But on the contrary, truth and the formal essence of things are therefore such as they are, because they so exist objectively in God's understanding. Wherefore God's understanding, in so far as it is conceived to form part of God's essence, is in truth the cause of things, as well of their essence, as of their existence, which seems to have been observed also by those who have asserted that God's understanding, will and power are one and the same thing.

"Since therefore God's understanding is the sole cause of things, namely both of their essence and their existence, it must necessarily differ from them, both as regards its essence and as regards its existence. For that which is caused, differs precisely from its cause in that which it has from its cause, and because of which it is called the effect of such a cause. For example, a man is the cause of the existence, but not of the essence of another man, for the latter is an eternal truth, and therefore they can certainly agree according to essence, but in existence they must differ. Consequently, if the existence

[1] The principal star of which, the most luminous in the whole sky, is Sirius.

of one perishes, therefore the existence of the other does not perish. But, if the essence of one could be destroyed, or be made false, the essence of the other would also be destroyed. Therefore, a thing which is the cause of both, the essence and the existence, of any effect, must differ from that effect both as regards its essence and its existence. But the understanding of God is the cause both of the essence and the existence of our intellect, therefore God's understanding, in so far as it is conceived to form part of the divine essence, differs from our intellect as regards both its essence and its existence, and cannot agree with it in anything except its name" (17, s).

Attacking the problem again from a different angle, Spinoza writes confidently: "I have thus shown more clearly than the light at noon, that there is absolutely nothing in things by virtue of which they may be called contingent, unless because of our imperfect knowledge. It clearly follows that things were produced from God by the highest perfection, since they followed necessarily from a given most perfect nature. Nor does this argue any imperfection in God, for his perfection even has compelled us to affirm this. Indeed, from its contrary would have followed that God is not the most perfect, surely because, if things had been produced in any other way, another nature had to be ascribed to God, different from that which we are compelled to ascribe to him from the consideration of the most perfect Being. But I doubt not that many will scout this opinion as absurd, nor will they apply their mind to consider it; and this for no other reason than that they are wont to ascribe to God another kind of freedom, namely an absolute will, far different from that which has been taught by us. But neither do I doubt also, if they would rightly contemplate the matter, that they will finally

altogether reject such freedom as they now ascribe to God; not only as worthless, but as a great obstacle to knowledge.

"For their benefit I shall here show that, although it is granted that will belongs to God's nature, it nevertheless follows from his perfection that things could not have been created by God in any other way or order, which is easy to show, if we consider first that which they themselves admit, namely that it depends solely from God's decree and will, that each thing is what it is. For else God would not be the cause of all things. They further admit that all God's decrees were sanctioned by God himself from all eternity. For else it would argue for his imperfection and inconstancy. But since in eternity there is no *when*, *before*, nor *after*, hence it follows, namely solely from God's perfection, that God can never decree, nor could ever have decreed, anything else than what is decreed, or that God cannot be before or without his decrees. All philosophers I have seen admit that there is in God no potential understanding, but only actual.

"The opponents also say that there is nothing perfect or imperfect in things, but that that which is in them, because of which they are perfect or imperfect, and are called good or bad, depends only on the will of God, and therefore if God had willed it, he could have made that that, which is now perfect, would have been most imperfect, and *vice versa*, that, which is now imperfect in things, would have been most perfect. But what else is this than openly to affirm that God, who necessarily understands what he wills, by his will can make that he understands things otherwise than he understands them, which is the greatest absurdity. Wherefore I can turn their argument against them in this way. All things depend on the power of God. In order that things, therefore, should be otherwise, it must also necessarily be that God's will should

be otherwise. But God's will cannot be otherwise, as we have shown most clearly from God's perfection. Therefore, things cannot be otherwise than they are" (33, s 2).

But more serious even than the mere attributing to God of will and understanding, are the consequences drawn from such misconceptions, especially that God therefore is a planning, scheming individual with definite aims and ends in view, which generally are said to be for the good of the world. But what is good without evil? So that as the Master has said with biting sarcasm: "To endow God with intelligence in the face of blind, brutal Evil, is to make of him a fiend—a most rascally God. Must I repeat again that the best Adepts have searched the Universe during millenniums and found nowhere the slightest trace of such a Machiavellian schemer—but throughout, the same immutable, inexorable law. You must excuse me therefore if I positively decline to lose my time over such childish speculations."[1]

The Master's words are like an echo of Spinoza's ideas. With suppressed feeling the latter writes: "I confess that the opinion which subjects all things to a certain indifferent will of God, and which asserts that all things depend on God's good pleasure,[2] errs less far from the truth than that of those who affirm that God does everything for the sake of good. For these seem to place something outside God, which does not depend on God, and to which God in his work looks as to a model, or at which he aims as at a certain mark. This is in fact nothing else but subjecting God to fate, than which nothing more absurd can be affirmed of God, whom we have shown to be the only and free cause of both the essence and the existence

[1] ML 138-9, 142-3.

[2] Leibniz: "Le bon plaisir de Dieu est réglé par sa sagesse." God's good pleasure is regulated by his wisdom.

of all things. Wherefore let it not be that I should waste time in refuting this absurdity" (33, s 2).

The Adept's "Immutable Law" as the true substitute for the planning and scheming God, finds its most explicit expression in Spinoza's thirty-third Proposition, from the Notes to which the above quotations have been taken. It says that "things could not have been produced by God in any other way nor in any other order than that in which they are produced." This alone safeguards the absolute perfection of the infinite supreme Being, and the absolute reliability of Nature, or the Universe, when questioned and investigated by us, to lead us to truth and not to falsehood. Plans or schemes are things which can miscarry, and must miscarry at least once in a while. If they could never miscarry, but must necessarily be accomplished, they would be no "plans," but just the same "Immutable Law" the Master and Spinoza both have in mind. To speak of God's Plan is to argue for God's imperfection, to deny divinity to him, and to make of him a mere man, however gigantic we may picture him in our imagination.

The workings of the "Immutable Law" on the other hand are just what the greatest occultists and scientists have observed in the Universe, or Nature. Einstein earnestly confesses, if men speak of free will, that he does not understand what they are speaking about. And C. W. Leadbeater asserts from his own personal knowledge that however far it may be possible to look clairvoyantly into the future, everything seems already immutably fixed and predetermined, so absolutely perfect is God's all-embracing knowledge and foresight. If it were not so, where would we be? In a hell of uncertainty, insecurity, and chaos. Our "sense" of free will is but our ignorance of the outcome. Yet we are free in so far as we

are all rooted in God, who is the free cause of the outcome or end. It is not that we reach our predestined end because it has been so foreseen by God, but rather that because we shall reach it, therefore does God foresee it.

In an appendix to his first book of the *Ethica* Spinoza has still more fully dealt with this problem of "final causes"[1] or "God's Plan." And I would not consider these observations complete if at least some of the paragraphs of this Appendix were not also reproduced here.

"All these prejudices depend upon this one, namely that men commonly suppose that all natural things act, as they themselves, for some end. And from this have arisen the prejudices of ***good and evil, merit and sin, praise and blame, order and confusion, beauty and deformity***, and others of this kind. I take as basis what all must admit, namely this that all men are born ignorant of the causes of things, and that all have the desire, of which they are conscious, to seek what is good for them."—"It is evident that we do not strive, will, desire or wish anything because we judge it good, but that on the contrary we therefore judge a thing good because we strive, will, desire and wish it" (III 9 s).

Further, "having considered things as means for an end, men cannot believe them to have created themselves, but they must conclude, from the means which they are wont to provide for themselves, that there are one or more Governors of Nature,[2] endowed with human freedom, who have taken care of all things for them, and have made all things for their use. And since they have never learned anything of the nature of these Governors, they must judge of them from their own nature, and hence they state that the Gods have directed all

[1] Final causes = causes working for an end (finis) or aim in view.

[2] Writes the Master: "There is no room [in Nature] for moral government, much less for a moral Governor" (ML 139).

things for the use of men, so that men may be bound to them, and hold them in highest honour. Whence it comes that each man has devised from his own mind a different way of worshipping God, so that God may love him above all others, and may direct the whole of Nature for the use of their blind desire and insatiable greed. Thus this prejudice turned into a superstition, and struck deep into their minds, which became the reason why every one has tried his utmost to understand and explain the final causes of things. But while they have sought to show that Nature does nothing in vain, that is to say, nothing which is not for the good of man, they seem to have shown nothing else than that Nature, and the Gods, and men alike are mad."

Therefore, "Nature has set no prefixed end before herself," and "all final causes are but human fictions." Indeed, "the will of God is the refuge of ignorance." "Hence it comes that he who seeks for the true causes of miracles, and tries to understand natural things as a learned man, but not to wonder at them as a fool, is indiscriminately held and proclaimed to be a heretic and an impious man by those whom the vulgar worship as the interpretors of Nature and the Gods. For they know that, if ignorance is taken away, the wonder which is the only means they have for arguing and maintaining their authority, will also be taken away.

"Many are wont to argue thus: if all things have followed from the necessity of the most perfect nature of God, then how have so many imperfections arisen in Nature? For example, the corruption of things unto rottenness, the deformity of things that causes nausea, confusion, evil, sin, etc. But all this is easily confuted. For the perfection of things is to be judged solely from their own nature and power, nor, therefore, are things more or less perfect because they delight

or offend the human senses, or because they are agreeable or disagreeable to human nature. But to those who ask why God has not created all men in such a manner that they are governed solely by the dictates of reason, I answer nothing but this: because he lacked not material to create all things, from the highest down to the lowest grade of perfection, or to express it more properly, because the laws of his nature were so ample that they sufficed to produce all things that could be conceived by an infinite understanding" (Ap).

The phrase that God created all things "from the highest down to the lowest grade of perfection" is worth special notice, for several reasons. It contains the germ of what two centuries later was discovered and accepted as the one great law of Life and Nature—Evolution. It brought order and unity in the conception of the Universe. It made an end and bridged all gaps between different genera, species, races, kinds, etc., formerly ascribed to *le bon plaisir de Dieu*. It arranged them all in an infinitely detailed consecutive series of phases "from the highest down to the lowest grade of perfection."

Or rather the other way round, from the lowest to the highest. For science with its inductive method of seeking truth looks at things from below upwards, from the particular to the whole, whereas religion and philosophy generally start from the whole ending up with the particular, or from God down to man and his affairs. Spinoza specifically rejects the reverse method as unphilosophical and leading to all errors. This follows in the first place from his fifteenth proposition: "Whatever is, is in God, and without God nothing can be or be conceived." Therefore we find him further arguing: "There are many who do not observe the right order of philosophising. For the divine nature which they should contemplate first of all, because it is prior both in knowledge and

in nature, they believe to be last in knowledge, and the things which they call the objects of the senses, to be the first of all. Hence it comes that, while they contemplate natural things, they think of nothing less than of the divine nature, and when at last they apply their minds to the contemplation of the divine nature, they can think of nothing less than of their first fictions with which they have overbuilt their knowledge of natural things, as these can in no way help the knowledge of the divine nature. No wonder, therefore, if they constantly contradict themselves" (II 10 s).

God, then, is the beginning and the end of our whole being, and should therefore be never out of our mind, but on the contrary be the eternal object of our contemplation. For not man, but God, is the measure of all things. So much for Spinoza's philosophy of God. However, the constant use in the foregoing of the word God may have brought temporary forgetfulness of the inadequateness and awkwardness of this term. What about the substitute offered by Spinoza, namely Nature? H. P. B. who always provides a faithful reflection of the Adepts' fundamental ideas, feels the same embarrassment with regard to the word God. We have already seen how in one place she concurs with Spinoza in calling it Nature rather.[1] Other names proposed by her are the "ALL", the Absolute or "Parabrahm", and the "Deity". For example: "God we call the ALL" (I 66). "Parabrahm is not God" (I 6). "The high Initiates and Adepts know no God, but one Universal unrelated and unconditioned Deity" (1295). "Deity is not God" (I 350). Yet, the latter terms are rather unfortunate, for there is no real difference between the words Deity and God except the difference of language. As regards the other terms, there is also not much to be said in their favour.

[1] SD[1] I 412.

For the Westerner Parabrahm is derived from a strange and dead language. The Absolute is too abstract, the All too mathematical a concept. On the whole, in my opinion, there is no better name than Nature, embracing both bodily and mental Nature. Especially, because that name stresses the "naturalness" of all that happens in this world, whether of a physical or psychic nature, and so will clean our minds and actions of the cobwebs of superstition, miraculism or supernaturalism. In our next and last instalment we shall give examples from the Scriptures and from some of the greatest writers to show how the use of the name of God involuntarily and inevitably, because of the old associations with theological dogmas, leads to fallacies, which are straightway exposed as soon as the name of God is replaced by the word Nature.

EDITORIAL

THE *Bulletin* is entering on its seventh year with this part. We are now passing through very anxious times. The difficulties are only increasing. The scarcity of Paper and the high cost of printing make the publication of the *Bulletin* a very serious problem. Yet we were able to publish all the four parts of last year quite punctually and we hope to do the same in this year also. We know that the war can be only a temporary and passing phase in the life of man ; peace alone can have permanence in international relations. Believing quite firmly that normal relations will be restored very soon among the nations of the world and that the conditions that prevailed when we started the *Bulletin* will also return or may even improve, we do not propose to disturb our present arrangement in regard to the size or the price of the *Bulletin*.

Under the energetic supervision of Bhikshu Arya Asanga, the preparation and publication of the catalogue of the Western Section is making good progress. The first volume was published in 1941 and the second in 1942. The whole catalogue is to appear in nine parts.

The *Ālambana Parīkṣā* with its *Vṛtti* and the *Pañcarātrarakṣā*, which have been appearing in the

Bulletin have both been issued as separate books bearing the serial Nos. 32 and 36 respectively. *Some Concepts of Alaṅkāraśāstra* by Dr. V. Raghavan of the Madras University has been published as No. 33 and the *Vedāntaparibhāṣā* of Dharmarājādhvarin with English translation, notes and introduction by the late S. S. Suryanarayana Sastri of the Madras University has been published as No. 34 in the Series. The first two *Lakṣaṇas* in Gadādhara's *Caturdaśalakṣaṇī* with three commentaries have been edited by Pandit Santanam Aiyar and has appeared as No. 38 in the Library Series, and the *Vyavahāranirṇaya* of Varadarāja (No. 29) edited by Rao Bahadur Prof. K. V. Rangaswami Aiyangar and Mr. A. N. Krishna Aiyangar will be out in a few days. The *Uṣāṇiruddho* also will be issued in the course of a few weeks.

We had already announced the publication of a complete descriptive Catalogue of the Manuscripts in the Library. The first volume containing the Vedic Manuscripts has appeared as No. 35 in the Library Series. The entire Descriptive Catalogue will appear in twelve volumes in due course. The preparation of some further volumes is making good progress.

Another book named the *Philosophy of Viśiṣṭādvaita* by Prof. P. N. Srinivasachari is now in the press and it will also appear soon. This is an original work by the learned professor. A very important work on Dvaita Philosophy, the *Vādāvalī* of Jayatīrtha, is also now going through the press. The work has been translated, with the additon of an introduction and

notes, by Mr. P. Nagaraja Rao, now in the Philosophy Department of the Benares Hindu University, and was prepared under the supervision of the late S. S. Suryanarayana Sastri when he was a Research Fellow in the University of Madras. An edition of *Rāgavibodha* by Somanātha had been prepared by the late Pandit S. Subrahmanya Sastri and that too has now been in the press for some time. All these books are expected to be issued in the near future. Thus the publication activity of the Library has not suffered on account of the international situation.

Mr. K. Madhava Krishna Sarma, who was an Assistant in the Library for over four years and who prepared the first volume of the *Descriptive Catalogue* has been appointed by the Bikaner State as Curator of the Anup Sanskrit Library there. We take this opportunity to congratulate him on this appointment. Pandit V. Krishnamachari has been appointed in the Library to continue the Catalogue work. He was connected with the Madras Government Oriental Library for many years and, just before he retired, he was on the staff of the Presidency College.

We congratulate the University of Madras on their decision to re-start the printing of the *New Catalogus Catalogorum* which the University had been preparing. The printing had to be kept in abeyance on account of difficulty in printing under present conditions. Considering the great importance of the work, we are very happy to note that the University has been able to start the printing and it is hoped that the work

will make its appearance soon. Scholars have been looking forward with great eagerness and expectation for its publication.

We have great pleasure to greet the Bhandarkar Research Institute on the occasion of the silver jubilee celebrated on the 4th and 5th of January, 1943. The Library was represented on the occasion and a message was read by Dr. C. Kunhan Raja. Dr. Raja also delivered the public address on the second day of the celebrations. Besides the various literary activities of the Institute, the critical edition of the *Mahābhārata* undertaken by the Institute will ever remain a monumental work. But the news of the sudden demise of Dr. V. S. Sukthankar, the editor of the *Mahābhārata* just two weeks after the grand occasion came to us as a great shock. He carried on the duties of general editor of the *Mahābhārata* with conspicuous ability and his demise creates a void in the Bhandarkar Research Institute and also in the world of scholars which it will be very difficult to fill up. It was hoped that he would be able to complete the critical edition and live long to enjoy the glory which was his by his merit. A formal obituary notice appears elsewhere.

OBITUARY NOTICES

THE MAHARAJA OF BIKANER

b. 13-10-1880—*d.* 2-2-1943

IN the premature demise of H. H. The Maharaja of Bikaner, India has been deprived of one of her noblest sons and the world of scholars loses one of their greatest patrons. A great statesman and administrator, he had been ruling over his State with great distinction for nearly half a century. Sanskrit literature refers to the State as the desert region, the *Dhanvakṣoṇī*. It was a desert till recent times. Through His Highness's far sighted vision and unswerving devotion to duty, it has now become one of the richest and most fertile countries. He was a worthy member of an illustrious dynasty and he was a living example of kingship as described in ancient Indian literature. In the long description of Dilīpa by Kālidāsa in the beginning of the *Raghuvaṁśa*, there is not one statement which cannot appropriately be applied to the Maharaja.

His Highness has visited the Adyar Library; he has taken up his residence in the Estates of the Theosophical Society at Adyar for some days; and this association with the Adyar Library, which is still fresh in our minds, makes his departure all the sadder to us. In the Fort at Bikaner, there is a very rich collection of manuscripts, mainly Sanskrit, which it was

his Highness's ambition to make into an up-to-date research Institute to help scholars. The original announcement of this scheme was published in the *Bulletin* in October, 1939. The manuscripts of the Collection in Bikaner had been utilized by the Library in the edition of the *Sāmaveda* and of the *Saṅgītaratnākara*.

The rich collection of manuscripts has now been constituted into a regular Library, called the Anup Sanskrit Library, named after Maharaja Anup Singhji who reigned in the seventeenth century. The collection of manuscripts had been begun even before the time of Maharaja Anup Singhji. His father Maharaja Karan Singhji was also a great scholar and patron of learning and many manuscripts in the collection belong to his time. These Maharajas were great warriors and statesmen and they were also great lovers of learning and of arts. They entertained many scholars and musicians in their courts and encouraged and honoured them.

The Maharaja who has just passed away kept up the great traditions of his forefathers. As Chancellor of the Benares Hindu University, his name is well known in the academic sphere in India. It was my special privilege to have been invited by the Maharaja to Bikaner in connection with the organization of the Library and I consider it not merely as a personal honour but also as a recognition of the service I have rendered to the Adyar Library and to the University of Madras, in the field of higher studies in Sanskrit. His Highness always showed great personal interest in the progress of the Library at Bikaner. He sanctioned the starting of a serial publication of the manuscripts in the Library under the name of the Gangā Oriental Series. The manuscripts are now located in a specious hall in the Bikaner Fort and are provided with fire-proof steel almirahs.

Mr. Madhava Krishna Sarma, a former student of mine and an Assistant in the Adyar Library, has recently been appointed as Curator of the Library. The Catalogue of the Library is being got ready for the Press. The dedicatory volume of the Ganga Oriental Series has already been published and I had the honour to edit that volume. A few works have already been selected for the Series. In every minute detail in this scheme, His Highness took keen interest. Our gratitude to him can be shown only by carrying out the great scheme which he has projected for the encouragement of learning and research.

The Maharaja is now succeeded by his worthy son, of whom it may well be said in the words of the poet Kālidāsa :

rūpaṁ tad ojasvi tad eva vīryaṁ
tad eva naisargikaṁ unnatatvaṁ.
na kāraṇāt svād bibhide kumāraḥ
pravartito dīpa iva pradīpāt.

" The majestic look is the same ; the heroism is quite the same ; the inborn magnanimity too is the same. The prince did not differ in any way from his father, just like a lamp lighted from another lamp."

C. KUNHAN RAJA

S. S. SURYANARAYANA SASTRI

b. 5-10-1894—*d.* 9-12-1942

IT is with profound regret that we have to record the sudden and premature death of Mr. S. S. Suryanarayana Sastri, the

Head of the Department of Indian Philosophy in the University of Madras. After a very brilliant academic career in the Madras University, he proceeded to Oxford, where he worked for the B. Sc. Degree. He was a very popular figure in the social life of the Oxford University and at the same time he commanded the admiration of his professor by his devotion to studies. He was also called to the Bar. After his return to India, he was a member of the Tamil University Commission and a member of the Senate of the Madras University. He was appointed as Head of the Department of Indian Philosophy in August 1927, which position he held till his death. He was the life and soul of the Indian Philosophical Congress and was its General Secretary for some time, till the end. What he has already accomplished during the brief period will be a credit to any one working under very favourable circumstances for a whole life-time and what he has accomplished is only a very small fraction of what he had projected. He had just started on his serious studies. An Advaitin by tradition and also by conviction, he had a very broad out-look on all philosophical and religious problems. A keen intellect that never missed even a very minute detail, a capacity to take a comprehensive view of problems and to grapple with the fundamentals, an unswerving devotion to his work and an unbending perseverance which enabled him to fight against many adverse circumstances that ever stood in his way—general ill-health and defective eye-sight—wide range of reading, versatile knowledge, command of language and facility of expression, in him there was a rare combination of qualities that go to the make up of real scholarship. He was one of the devoted workers for the Adyar Library. The Theosophical Publishing House, Adyar has published two of his works, namely, the English translation with Introduction and Notes of *Bhāmatī*

(Catussūtrī) and the *Mānameyodaya*, both prepared in collaboration with me. Recently his edition of the *Vedāntaparibhāṣā* of Dharmarājādhvarin with English translation and notes has been published in the Adyar Library Series. Under his supervision, Mr. P. Nagaraja Rao, who was a Research Fellow in his Department, has prepared an edition of Jayatīrtha's *Vādāvalī* and the publication had already been taken up by the Adyar Library a short time before his death. To me, as to many others, he was a very kind and genial friend and a good guide in all difficult situations. I have collaborated with him in the preparation of some books and there was no work published by him in which he did not give me an opportunity to be of some help, which he ever acknowledged. Method, accuracy, thoroughness—these were his watchwords in study and research and to work with him is a real training, besides being an enjoyment. By his death the world has lost a scholar of eminence and I have lost a trustworthy colleague both in my official work and in my literary activities and also a true friend and companion in my private life. He has made many friends; he has made no enemies. His uprightness and independence roused the admiration of his friends; his tolerance and forbearance kindled their love. He was never provocative. On behalf of the Adyar Library I record the deep sense of loss suffered by the world of scholarship in his death.

C. Kuṇhan Raja

DR. V. S. SUKTHANKAR

With deep regret we record the passing away of Dr. V. S. Sukthankar of the Bhandarkar Oriental Research Institute, Poona on the 21st of January, 1943 after a very brief illness. He served the Institute with exemplary devotion for seventeen years. He was a versatile scholar and an energetic worker. Born of a gifted family, he devoted his talents to the cause of Indology. Work was his joy in life ; service was his religion.

PROF. E. H. JOHNSTON

Prof. E. H. Johnston, who succeeded Prof. F. W. Thomas as Boden Professor of Sanskrit in the Oxford University in 1937 died in October, 1942.

BASAVALINGAYYA

Mr. M. S. Basavalingayya, Curator of the Oriental Library, Mysore died on 19th January 1943. He was a good Kannada scholar and poet, besides his proficiency in Sanskrit.

MANUSCRIPTS NOTES

KAVĪNDRĀCĀRYA AS A HINDI SCHOLAR

BY K. MADHAVA KRISHNA SARMA, M.O.L.

(Curator, Anup Sanskrit Library and Director of Oriental Publications, Bikaner)

WRITINGS have already appeared on Kavīndrācārya as a great Sanskrit scholar of the 17th century who collected a large number of MSS. and as one who succeeded in persuading Shah Jahan to abolish the tax levied on Hindu pilgrims who came to Benares and Prayāg. A list of MSS. belonging to his collection has been published by R. Ananta Krishna Sastri, (Gaekwad's Or. Series, No. XVII, Baroda, 1921). Many MSS. belonging to this collection but not included in the printed list, are now available in the Anup Sanskrit Library, Bikaner, and probably elsewhere also. The list is therefore inexhaustive.

There is one aspect of Kavīndrācārya's life which has not received the attention of scholars. While it is well known that he was a great Sanskrit scholar, it is probably not so well known that he was a great Hindi scholar too. Two of his Hindi works deposited in the Anup Sanskrit Library attest this latter fact.

One of these is written in praise of Shah Jahan. It is a musical composition in various Rāgas and is called *Kavīndra-kalpalatā.* There is a preface which (with some alterations) is found also in two other works described here. This is apparently by some contemporary Paṇḍit. The information given here regarding the great scholar is that which we have already obtained from other sources. It is as follows. Kavīndrācārya first lived on the bank of the Godāvarī and later migrated to Benares. He belonged to the Āśvalāyanaśākhā of the Ṛgveda and took to Sannyāsa early in

life. His learning was vast. He got the pilgrim tax abolished. There are references in the work to Agra (Shah Jahan's capital), to Shahajahanabad, to the conquest of Golcunda and Bijapur, to *the boundaries of the territory under the rule of Shah Jahan (which are mentioned as Rūm, Sām, Bukhāra and Khurasān), to the emperor's harem and the distribution of gold and silver of his weight and the conferring of titles on chieftains on his birthday.* There is particularly one verse written on a birthday of the emperor. There is mention of his taking part in the Hindu Holi festival which should not fail to have contemporary interest. The author refers to himself as the guru of Darah Shikoh for whose long life he offers prayers. There is reference also to Mirza Murad. The first three verses are in Sanskrit.

The MS. begins :

क. क. श्रीवरदमूर्तये गजाननाय नमः ।
नत्वा वाणीं भवानीं च भवं शंभूद्भवं तथा ।
हृद्यानि भाषापद्यानि कवीन्द्रः कुरुते कृती ॥ १ ॥
कवीन्द्रः कल्पलतिकामनल्पफलकल्पिकाम ।
कवीनां कामनावाप्त्यै प्रवीणां कुरुते कृती ॥ २ ॥
अनल्पकल्पनाकल्पां कल्पान्तस्थितिशालिनीम ।
कवीन्द्रकल्पलतिकां सन्तो जल्पन्तु कल्पकाः ॥ ३ ॥
गुरुगनपतिसंकरशिवाविष्णुदिनेसुरलेखि ।
मनसा वाचा कर्मना प्रणवों सुरनिविसेखि ॥ ४ ॥
पहिले गोदातीरनिवासी पाछे आइ वसे हैं कासी ॥ ५ ॥
सब विषयनि ते भए उदास बालदसा में लयो सन्यास ॥ ६ ॥
उनि सब विद्या पढ़ी पढ़ाई विद्यानिधिसुकविन्द्रगुसांई ॥ ७ ॥
ऋग्वेदी असुलायनसाखा तिन कीनी है कविता भाखा ॥ ८ ॥
कल्पलता है याको नाम याते पावत कवि सुख धाम ॥ ९ ॥
अलंकार गुन रस सौं सनी याते कल्पलता है बनी ॥ १० ॥
सबहीं को वर्नन है जामैं सब कोऊ सुख पावत तामें ॥ ११ ॥

कीने ग्रंथ न जात गनाये सब वेदानिके अर्थ बनाये ॥ १२ ॥
भाषा करत आवति है लाज कीने ग्रंथ पराये काज ॥ १३ ॥
कासी की अरु प्राग की कर की पकर मिटाइ ।
सब ही को सब सुख दियो किये धर्म अधिकाइ ॥ १४ ॥

The other Hindi work of Kavīndrācārya is the *Bhāṣāyoga-vāsiṣṭhasāra*, a commentary on the *Laghuyogavāsiṣṭha.* The Sanskrit text is cited. Unfortunately the MS. in the Anup Sanskrit Library is incomplete. It breaks off in the ninth Prakaraṇa with

चित्रसर्पः परिज्ञातो न सर्पभयदो य . ।

The MS. is prefaced with the following seven stanzas on Kavīndrācārya by the Vis'iṣṭa S'iṣṭas of Benares of his time.

श्रीगणेशाय नमः ॥ स्वस्तिश्रीमत्परमहंसपरिव्राजकाचार्यवर्यसर्वविद्यानिधानकवीन्द्रसरस्वतीविषयकोऽयं लेखः सकलवारणसीनिवासिविशिष्टशिष्टकृतः ।

चतुर्वेदविदां श्रेष्ठः षडङ्गाध्यापिनामपि ।
शास्ति शास्त्राणि सर्वाणि साहित्यसहितानि च ॥ १ ॥
अष्टादशपुराणानि तथा सर्वा अपि स्मृतीः ।
योगवासिष्ठविज्ज्येष्ठः श्रीकवीन्द्रसरस्वती ॥ २ ॥
ब्राह्मणानां क्षत्रियाणां वैश्यानां शूद्रजन्मनाम् ।
ब्रह्मचारिगृहस्थानां वानप्रस्थाभिधाजुषाम् ॥ ३ ॥
दण्डिनामवधूतानां सर्वकाशीनिवासिनाम् ।
पण्डितापण्डितानां च परमानन्ददायकः ॥ ४ ॥
ब्रह्मेन्द्रपूर्णेन्द्रयतीन्द्रवृन्दमुख्यैरशेषैरभिनन्द्यमानः ।
यतिः कवीन्द्रोऽस्ति विभासमानः सद्धर्मपुञ्जेन विराजमानः ॥ ५ ॥
दयाशीलसंतोषवैराग्यधर्मक्षमादानविज्ञानसिन्धूयमानः ।
परानंन्दसन्दोहकन्दं ददानो महीमण्डलेऽसौ कवीन्द्राभिधानः ॥ ६ ॥
अमुना कवीन्द्रनाम्ना ब्रह्मेन्द्रस्वाम्यनुगृहीतेन ।
काशीप्रयागकरयोर्मोको लोकोत्तरो ऽकारि ॥ ७ ॥

life. His learning was vast. He got the pilgrim tax abolished. There are references in the work to Agra (Shah Jahan's capital), to Shahajahanabad, to the conquest of Golcunda and Bijapur, to the boundaries of the territory under the rule of Shah Jahan (which are mentioned as Rūm, Sām, Bukhāra and Khurasān), to the emperor's harem and the distribution of gold and silver of his weight and the conferring of titles on chieftains on his birthday. There is particularly one verse written on a birthday of the emperor. There is mention of his taking part in the Hindu Holi festival which should not fail to have contemporary interest. The author refers to himself as the guru of Darah Shikoh for whose long life he offers prayers. There is reference also to Mirza Murad. The first three verses are in Sanskrit.

The MS. begins :

क. क. श्रीवरदमूर्तये गजाननाय नमः ।
नत्वा वाणीं भवानीं च भवं शंभूद्भवं तथा ।
हृद्यानि भाषापद्यानि कवीन्द्रः कुरुते कृती ॥ १ ॥
कवीन्द्रः कल्पलतिकामनल्पफलकल्पिकाम् ।
कवीनां कामनावाप्त्यै प्रवीणां कुरुते कृती ॥ २ ॥
अनल्पकल्पनाकल्पां कल्पान्तस्थितिशालिनीम् ।
कवीन्द्रकल्पलतिकां सन्तो जल्पन्तु कल्पकाः ॥ ३ ॥
गुरुगनपतिसंकरशिवाविष्णुदिनेसुरलेखि ।
मनसा वाचा कर्मना प्रणवों सुरनिविसेखि ॥ ४ ॥
पहिले गोदातीरनिवासी पाछे आइ वसे हैं कासी ॥ ५ ॥
सब विषयनि ते भए उदास बालदसा मैं लयो सन्यास ॥ ६ ॥
उनि सब विद्या पढ़ी पढ़ाई विद्यानिधिसुकविन्द्रगुसांई ॥ ७ ॥
ऋग्वेदी असुलायनसाखा तिन कीनी है कविता भाखा ॥ ८ ॥
कल्पलता है याको नाम याते पावत कवि सुख धाम ॥ ९ ॥
अलंकार गुन रस सौं सनी याते कल्पलता है बनी ॥ १० ॥
सबहीं को वर्नन है जामैं सब कोऊ सुख पावत तामैं ॥ ११ ॥

कीने ग्रंथ न जात गनाये सब वेदानिके अर्थ बनाये ॥ १२ ॥
भाषा करत आवति है लाज कीने ग्रंथ पराये काज ॥ १३ ॥
कासी की अरु प्राग की कर की पकर मिटाइ ।
सब ही को सब सुख दियो किये धर्म अधिकाइ ॥ १४ ॥

The other Hindi work of Kavīndrācārya is the *Bhāṣāyogavāsiṣṭhasāra*, a commentary on the *Laghuyogavāsiṣṭha*. The Sanskrit text is cited. Unfortunately the MS. in the Anup Sanskrit Library is incomplete. It breaks off in the ninth Prakaraṇa with

चित्रसर्पः परिज्ञातो न सर्पभयदो य . ।

The MS. is prefaced with the following seven stanzas on Kavīndrācārya by the Vis'iṣṭa S'iṣṭas of Benares of his time.

श्रीगणेशाय नमः ॥ स्वस्तिश्रीमत्परमहंसपरिव्राजकाचार्यवर्यसर्वविद्यानिधानकवीन्द्रसरस्वतीविषयकोऽयं लेखः सकलवारणसीनिवासिविशिष्टशिष्टकृतः ।

चतुर्वेदविदां श्रेष्ठः षडङ्गाध्यापिनामपि ।
शास्ति शास्त्राणि सर्वाणि साहित्यसहितानि च ॥ १ ॥
अष्टादशपुराणानि तथा सर्वा अपि स्मृतीः ।
योगवासिष्ठविज्ज्येष्ठः श्रीकवीन्द्रसरस्वती ॥ २ ॥
ब्राह्मणानां क्षत्रियाणां वैश्यानां शूद्रजन्मनाम् ।
ब्रह्मचारिगृहस्थानां वानप्रस्थाभिधाजुषाम् ॥ ३ ॥
दण्डिनामवधूतानां सर्वकाशीनिवासिनाम् ।
पण्डितापण्डितानां च परमानन्ददायकः ॥ ४ ॥
ब्रह्मेन्द्रपूर्णेन्द्रयतीन्द्रवृन्दमुख्यैरशेषैरभिनन्द्यमानः ।
यतिः कवीन्द्रोऽस्ति विभासमानः सद्धर्मपुञ्जेन विराजमानः ॥ ५ ॥
दयाशीलसंतोषवैराग्यधर्मक्षमादानविज्ञानसिन्धूयमानः ।
परानन्दसन्दोहकन्दं ददानो महीमण्डलेऽसौ कवीन्द्राभिधानः ॥ ६ ॥
अमुना कवीन्द्रनाम्ना ब्रह्मेन्द्रस्वाम्यनुगृहीतेन ।
काशीप्रयागकरयोर्मोक्षो लोकोत्तरो ऽकारि ॥ ७ ॥

This is followed by another preface which is in Hindi and which is similar to the preface to the MS. of *Kavīndrakalpalatā*. The commentary begins :

अथ योगवासिष्ठसारके दोहरा ॥

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये ।

स्वानुभूत्यैकमानाय नमः शान्ताय तेजसे ॥ १ ॥

है अनन्तव्यापक सकल चिन्मय सीरोधाम अनुभव ते ठहरात जो ताकों करों प्रनाम ॥ १ ॥

At the end of each Prakaraṇa there is the colophon इति श्रीयोगवासिष्ठसारे सर्वविद्यानिधानकवीन्द्राचार्यसरस्वतीविरचिते etc.

Reference may be made in this connection to another Hindi work deposited in the same Library. This is not by Kavīndrācārya but consists of Hindi addresses presented to him by various scholars on the abolition of the tax. Sanskrit addresses presented to him by contemporary Paṇḍits are known, but not perhaps these Hindi ones. Here is a list of the authors of these addresses with the number of verses by each.

Sukhadeva 4; Nandalāla 1; Bhika 1; Paṇḍitarāya 1; Rāmacandra 1; Kavirāja 4; Dharmes'vara 2; Anonymous 1; Hirārāma 2; Raghunātha 1; Vis'vaṁbhara Maithila 1; Dharmes'vara 1; S'aṃkaropādhyāya 1; Raghunātha 3; Kavibhairava 2; Sītāpati Tripāṭhin, son of Maṇikaṇṭha 2; Maṅgada 1; Gopāla Tripāṭhin, son of Maṇikaṇṭha 1; Vis'vanātha 9; Jīvana 1; (नानाकवयः) Various poets 10; Cintāmaṇi 17; Devarāma 2; Kulamaṇi 1; Tvaritakavirāja 2; Govinda Bhaṭṭa 2; Jayarāma 5; Govinda Bhaṭṭa 2; Vaṁs'īdhara 1; Gopīnātha 1; Rāṇa 3; Yādavarāyapaṇḍita 1; Jagadrāya 1.

This MS. also has a preface giving the same information as those others referred to above.

THE ŚABDALIṄGĀRTHACANDRIKĀ OF SUJAṆA

BY H. G. NARAHARI, M.A.

AS in the field of Grammar or of Philosophy, so even in the realm of Lexicography, Sanskrit occupies a covetable place among the Literatures of the World. It is conspicuous not only for its rich literature in this branch, but also for the sound and unique technique adopted in the works belonging to this class. In India, any one who would aspire to be a poet ought to have a complete mastery over the numerous Sanskrit words and their diverse meanings. Sanskrit Lexicographers found that, to achieve such a purpose, a mere alphabetical arrangement of words with their meanings is useless. They strove, therefore, to classify words into two major classes, synonyms and homonyms, and then arrange them separately. Like other works, these Lexica were also intended to be got up by rote; and to aid such a method of study, the two classes of words were set into metre. There are thus two types of Dictionaries in Sanskrit, those that give synonymous words, and those that give the homonymous. In both varieties many lexica are well-known; but the *Śabdaliṅgārthacandrikā* of *Sujaṇa* which belongs to the latter class is still not widely known. The many available Histories of Sanskrit Literature do not contain its name. Nor do MSS. of it seem quite abundant. Those that have been discovered so far are all found in the Madras Presidency. Of the three MSS. of the work mentioned by *Aufrecht* [1] two are found in Madras and one (*Oppert*, I. 8275) in Vizagapatam in the Private Library of a Paravastu Veṅkaṭaraṅgācār.

Aufrecht was aware of only two MSS. of the work in Madras, one in the Govt. Oriental MSS. Library and the other in the Adyar Library; the former library has now *six* MSS.[2] of the Work, *four*[3] of its commentary, and *four*[4] of the commentary on the

[1] CC. I. 634 a; II. 150 b; III. 132 a.
[2] D. 1515, 1595, 1737, 1759-61.
[3] D. 1515, 1595, 1762, 1763.
[4] D. 1515, 1595, 1605, 1606.

commentary. The Adyar Library MS. referred to by Aufrecht (*CC.* III. 132 a) should be the same as that which now bears the Shelf-number XX. K. 41. It is a palm-leaf MS. written in Telugu characters, and consists of 156 folia. There is now also a transcript of this MS. which bears the Shelf-number LIV. A. 38. My aim in this paper is to analyse this transcript to see what information can be derived regarding the work and its author.

The work is divided into *three* kāṇḍas, each of which has the following concluding colophon :

Iti s'rīmadanavadyavidyāhṛdyākhaṇḍapāṇḍityamaṇḍitapaṇḍita-maṇḍalavikaṭapaṭutarakirīṭapaṭalataṭapaṭughaṭitamara-kaṭamukhamaṇigaṇaghaṭanasandīpyamānāruṇacaraṇana-khena s'as'vadamandānandasandohakandalīkṛtahṛdayāra-vindasakhena samastavipakṣapakṣadakṣapras'astamastaka-vinyastavāmapādena sakaladars'anāpratidvandvabhūta-vādena sarvadānanditas sujanena viracitāyāṁ nikhila-kos'asārarūpaviracitāyām akhilasarasasāndrikāyāṁ s'abda-liṅgārthacandrikāyāṁ . . . . kāṇḍaṁ saṁpūrṇam. S'rī kṛṣṇārpaṇam astu.

Sujanena kṛtas' s'rīmān . . . . kāṇḍa īdṛs'aḥ |
Samarpitas' s'aṅkarāya bhaktahṛdpadmabhānave ||

From this really long colophon which is written in typical Sanskrit Prose, we learn that the work claims no originality for itself, but acknowledges that it is only an *epitome* of the lexica known at the time. Its compiler, *Sujana*, was a great scholar, admired and respected by all his contemporaries. The verse at the end of the colophon shows that *S'iva* is the favourite deity of the author.[5]

It is a happy circumstance that this work has been commented on by the author's grand-son, and that this commentary should have

[5] This fact is further corroborated by the fact that, at the beginning of *Kāṇḍa* II (MS. LIV. A. 38, p. 50), he performs obeisance to *S'iva*, and to *Pārvati* at the commencement of Kāṇḍa III (*Ibid.*, p. 76). The opening verse is an invocation to *Sarasvati*.

a commentary by the grand-son of this grand-son. This shows that *Sujana* was the originator of a family of scholars ; and this is rather a pleasant exception to what seems to be the usual rule that a genius should be succeeded by a dull son.

The commentary on the *S'abdaliṅgārthacandrikā* is called the *Dṛṣṭāntasiddhāñjana*. It is by *Kallolabhaṭṭācārya*, the grand-son of *Sujana*, the author of the *S'abdaliṅgārthacandrikā*. The author of this commentary is the son of *Kesaribhaṭṭācārya*, son of *Sujana*. This is evident from the colophons of the *Dṛṣṭāntasiddhāñjana* which run :

Iti s'rīmac charadindusundarendus'ekharāravindānanamukunda-purandarādibṛndārakabṛndavanditacaraṇāravindāmanda-syandamānamarandabindusandohaparipūrṇahṛdayāravindena sakalavidyānidhānajagadekapaṇḍitas'rīmatsujana-bhaṭṭācāryapautreṇa paṇḍitakesaribhaṭṭācāryaputreṇa vidvatkallolabhaṭṭācāryeṇa viracitāyāṁ s'abdaliṅgārthacandrikāvyakhyāyāṁ dṛṣṭāntasiddhāñjanākhyāyāṁ s'abdaliṅgārthacandrikāvyākhyāyāṁ . . . kāṇḍas samāptaḥ.

The *Dṛṣṭāntasiddhāñjana* has, in its turn, been commented on by the grand-son of its author. The commentator is *Cakorabhaṭṭācārya*, son of *Mukundanārāyaṇabhaṭṭācārya* and grand-son of *Kallolabhaṭṭācārya*. This commentary goes by the name of *S'arat*. All this information follows from its colophons which usually run as follows :

Iti s'rīmad anantasūtasarasvatīvilāsaparas'ivāvatārasarasāgresarasarvakharvadurgarvapūritasūrivarapraṇatibhāsamānacaraṇayugalavirājitasamastavidyāpradavilasaccaturavacanamanoharas'rīmadvidvatkallolabhaṭṭācāryapautreṇa s'rīmanmukundanārāyaṇabhaṭṭācāryaputreṇa vidvaccakorabhaṭṭācāryeṇa viracitāyāṁ s'abdaliṅgārthacandrikāvyākhyānadṛṣṭāntasiddhāñjanavyākhyāyāṁ s'aradākhyāyāṁ kāṇḍas samāptaḥ.

We have thus the following information regarding the genealogical history of the family of *Sujana* :

Sujana
|
Kesaribhaṭṭācārya
|
Kallolabhaṭṭācārya (author of *Dṛṣṭāntasiddhāñjana*)
|
Mukundanārāyaṇabhaṭṭācārya
|
Cakorabhaṭṭācārya (author of *Sarat*)

A characteristic of both these commentaries is that, very often, explanations in Telugu are given to Sanskrit words. The following passage[6] can serve as an illustration :

" *Anante aṣṭadiggajeṣu iti tadarthaḥ. Auṣadhībhede vāmamu. Matsye 'Mudgaro matsyavalayoḥ' iti Pratāpaḥ. Ikṣuviśeṣe tellaceruku. . . .*"

I do not attempt in this paper to consider the date of the *Sabdaliṅgārthacandrikā* or that of its commentaries. The problem is beset with numerous difficulties. The *Sabdaliṅgārthacandrikā* cites no author or work by name. Its commentaries, however, cite numerous writers and works ;[7] but not only are most of these hard to trace, but also many of them even excite suspicion regarding their accuracy. The majority of the citations belong to the former category, while, as an illustration of the latter, the following passage[8] may be considered :

Taduktaṁ naiṣadhe matpitāmahaśiṣyeṇa śrīharṣeṇa—
Rājānaṁ ṛtuparṇaṁ etya sa nalaḥ provāca (kāṭhakaro)[9] |
Māṁ viddhīśvara bāhukaṁ hayavidhiṁ (cittaika)[10] *vittākaram* ||

[6] *Dṛṣṭāntasiddhāñjana* (MS. LIV. A. 38, p. 158).

[7] The *Appendix* gives an exhaustive list of all these citations, arranged in alphabetical order. The pages noted against each title refer to the transcript of the *Sabdaliṅgārthacandrikā* mentioned in the body of this paper. In the preparation of this List, I have been assisted by Mr. K. Ramachandra Sarma of the Library.

[8] *Dṛṣṭāntasiddhāñjana*, p. 216.

[9] This portion is indistinct in the original MS., (XX. K. 41, fol. 135*a*) being eaten away by worms. I reproduce the portion as it looks in the MS.

[10] This portion is worm-eaten in the original MS.

It should be of interest to note in this connection that the *S'abdārthakalpataru* of *Veṅkaṭa*, a MS. (D. 1768) of which is available in the Govt. Oriental MSS. Library, Madras, mentions the *S'abdaliṅgārthacandrikā* as one of its sources :

> *Nānārtharatnamālā ca Paryāyārṇava eva ca* |
> *S'abdas'abdārthamañjūṣā S'abdaliṅgārthacandrikā* ||
> *Paryāyaratnamālā ca S'abdaratnaṁ Viṣāmṛtam* |
> *Sarasvatīvilāsas' ca Vidvadbhis samudāhṛtāḥ* ||

A MS. of this work in the Bodleian Library (*Aufrecht* 455) is stated to have been copied in A.D. 1812. If, from this, it can be deduced that the *S'abdārthakalpataru* cannot have dated later than c. A.D. 1750, the *S'abdaliṅgārthacandrikā* can have at least A.D. 1700 for its *terminus ad quem*.

APPENDIX

UNMATTARĀGHAVAM BY VIRŪPĀKṢA

BY V. KRISHNAMACHARYA

THIS is a manuscript deposited in the Adyar Library, Madras. It is in palm-leaf, 17×1 inches, foll. 8, lines 8 in a page, Telugu character, slightly injured. Shelf No. xxxiii. K. 29.

This is a one-act play belonging to the Prekṣaṇaka type of dramas by Virūpākṣa, son of Harihara. The drama describes the unmāda stage of Rāma due to his separation from Sītā.

The play begins with the following lines :

हेरम्बाय नमस्तस्मै यद्गण्डगृहमेधिनाम् ।
मधुव्रतानां संगीतवैखरी भवति त्रयी ॥
अम्भोजसंभवमुखाम्बुजवासहंसी
वाल्मीकिकोकिलविलासवसन्तलक्ष्मीः ।
द्वैपायनाम्बुधिविजृम्भणचन्द्ररेखा
वाग्देवता विजयतां कविकामधेनुः ॥

(नान्द्यन्ते) सूत्रधारः—(नेपथ्यं प्रति)
आर्ये, विज्ञापितोऽहमरुणाचलनाथस्य रथोत्सवसभास्तारैः ।

(प्रविश्य) नटी—आर्य, कीदृशो निदेश आर्यमिश्राणाम् ?

सू—पौत्रो बुक्कनरेन्द्रस्य दौहित्रो हा(रा)मभूपतेः ।
विद्यते हि विरूपाक्षो राजा हरिहरात्मजः ॥

नटी—नन्वेष सकलकलाविचक्षणस्तुण्डीरमण्डनं मरकतपुरमलंकरोति ।

सू—तस्य राज्ञः कर्णाटतुण्डीरचोलपाण्ड्यमण्डलाधिपतेः सिंहलद्वीपविन्यस्तविजयस्तम्भस्य षोडशमहादानदीक्षितस्य सकलकलाविलासिनीस्वयंवरपतेः कृतिमुन्मत्तराघवं नाम प्रेक्षणकं प्रयोगतो दर्शयेति ।

It ends thus :

तथापीदमस्तु भरतवाक्यम्—

काले वर्षन्तु मेघाः फलतु वसुमती भद्रमस्तु प्रजानां
हृद्याः स्वैरं कवीनां खलहृदयभिदः सन्तु विद्याविनोदाः ।
एकावासः कलानां वितरणविभवन्यक्कृतामर्त्यशाखी
सम्राड् जागर्तु दीर्घं हरिहरतनयः श्रीविरूपाक्षभूपः ॥

From the above passages, the author of the play is seen to be a king, called Virūpākṣa whose father was Harihara, son of Bukka, and whose maternal grandfather was King Rāma. The author is described as the lord of the regions of Karṇāṭa, Tuṇḍira, Cola and Pāṇḍya and the conqueror of Ceylon where he erected a column in commemoration.

The author of this play may be identified with King Virūpākṣa II, the son of Harihara II, and grandson of Bukka I of the first dynasty of the Vijayanagar Empire. Historical records strengthen this view. This king Virūpākṣa II was in charge of Karṇāṭa, Tuṇḍira, Cola and Pāṇḍya [1] and conquered Ceylon [2]. He ruled between 1404 and 1406 A. D.[3]

[1] *Administration and Social Life under Vijayanagar*, p. 185.
[2] *Ibid.*, p. 175.
[3] *Ibid.*, p. 415.

But for the mere mention of the name of this play by the late Dr. M. Krishnamachariar, in his *History of Classical Sanskrit Literature*, this work remains unknown to the literary world. This play does not appear to be in the MS. collections of any other library. It is not mentioned by Aufrecht in his *Catalogus Catalogorum*. The passages quoted by Hēmacandra from *Unmattarāghava* are not found in this play. This is entirely different from the play of the same name by Bhāskara.

The author of this play has written another drama, *Nārāyaṇīvilāsa* by name, a play in five acts, which is available in manuscript in the Madras Government Oriental MSS. Library. It is noticed by the late Prof. M. Seshagiri Sastri, in his first report on the collection of MSS. of the said Library. The following extracts from the *Nārāyaṇīvilāsa* when read with the passages of this play given above establish the identity of authorship.

Beginning :

सू—पौत्रो बुक्कनरेन्द्रस्य दौहित्रो रामभूपतेः ।
विद्यते हि विरूपाक्षो राजा हरिहरात्मजः ।

नटी—प्रसिद्धः खलु स भरतविद्यायाम् ।

सू—तस्य राज्ञः कर्णाटतुण्डीरचोलपाण्ड्यमण्डलाधिपतेः सिंहलद्वीप(विन्यस्त)जयस्तम्भस्य षोडशमहादानदीक्षितस्य सकलकलाविलासिनीस्वयंवरपतेः कृतिषु नारायणीविलासं नाम नाटकं प्रयोक्ष्ये ।

नटी—सुकविर्विरूपनरेन्द्रश्चरितं नारायणस्य रमणीयम् ।
रसिकबहुला परिषन्निपुणास्माकमपि शोभनं सर्वम् ।

End :—भरतवाक्यम्—

एष वीरो विरूपाक्षः शेषसारेण बाहुना ।[1]
एकच्छत्रीकरोत्वेनां भूतधात्रीं नयोन्नतः ॥

[1] See also *Sources of Vijayanagar History*, 1919, p. 53.

HĀRĪTA SMṚTI

BY A. N. KRISHNA AIYANGAR

(*Continued from p. 65 of Vol. VI, Part 1*)

A question mark at the end of *v* 394 in the printed version indicates a gap which is supplied by the manuscript.

Printed Version :

न्यासं बीजेन जपवानष्टोत्तरसहस्रकम् (?) ।
इति वामनमन्त्रस्य जपादन्नपतिर्भवेत् ॥

Manuscript :

न्यासं बीजेन तेनैव कुर्याद्विध्युक्तमार्गतः ।
अष्टोत्तरसहस्रं तु जपेत्प्रातः समाहितः ॥
इति वामनमन्त्रस्य जपादन्नपतिर्भवेत् ।
अन्नवांश्च जपेन्नित्यं श्रुतिरेषा सनातनी ।
इति वामनमन्त्रस्य विधानं मुनिभिः स्मृतम् ॥ (*Folio*—18*a*)

The verses on the section of *Sudars'ana-mantra* exhibit slight variations in reading which are not of cardinal importance. But towards the end of the chapter—the printed version reads

इति षोडशाक्षरमिति सुदर्शविधानम् ।

The corresponding portion of the manuscript reads

इत्येव हि मनुः प्रोक्तः षोडशाक्षरसंज्ञकः ।

It has already been noticed (p. 22. of *ALB.*, Vol. V, part 1, MSS. Notes) that the entire section on the *Pāñcajanyamantra* has been omitted in both the printed versions of Jivananda and the Anandasrama Smrti-texts while the section is available in our manuscript and is reproduced *in extenso* :

प्रोक्तं सुदर्शनस्यैवं विधानं नृपसत्तम ।
अथातः पाञ्चजन्यस्य विधानं शृणुसाम्प्रतम् ॥

ऋषिः सनत्कुमारोऽस्य गायत्री च्छन्द उच्यते ।
देवता पाञ्चजन्यः स्यात् विनियोगोऽरिमोहने ॥
सं बीजं कीलकं खं स्यात् शं शक्तिः परिकीर्तिता ।
पञ्चाङ्गन्यासमेवास्य मनुस्थैः पञ्चभिः पदैः ॥
राकाचन्द्रप्रकाशं रिपुकुलमखिलं ध्वानतो मोहयन्तं
चापं बाणं च चक्रं दरमसिमुसलावङ्कुशं चर्मदोर्भिः ।
बिभ्राणं नीलकेशं मुररिपुविधृतं सिन्धुसम्भूतमाद्यं
दिव्यं सम्मोहनाख्यं श्रितदुरितहरं भावयेत्पाञ्चजन्यम् ॥
संमोहनपदं चोक्त्वा हुंफडितिपदमनन्तरम् ।
वह्निजायान्तइत्युक्तो पाञ्चजन्यमनुर्बुधैः ॥
संमोहनहुंफट् स्वाहा
इति (श्री)पाञ्चजन्यस्य मन्त्रमुक्तो महीपते ।
इमं मन्त्रं पुरा जप्त्वा कुबेरः शङ्खमाप्तवान् ॥
पाण्डवो देवदत्तं च रिपुसंमोहनं रणे ।

इति हारीतस्मृतौ विशिष्टपरमशास्त्रे भगवन्मन्त्रविधानं नाम तृतीयोध्यायः ॥
(*Folio*—18*b*-19*a*)

(*To be Continued*)

REVIEWS

The Sangīta Sārāmṛta of *King Tulaja of Tanjore*, edited by Paṇḍit S. Subrahmanya Sastri. Published by the Music Academy, Madras.

The name of the late Paṇḍit Subrahmanya Sastri as editor is sufficient guarrantee for the accuracy of the book. This is the 5th volume brought out by the Music Academy, Madras. There have appeared already two texts in Sanskrit on music, namely the *Sangītasudhā* of King Raghunātha and the *Caturdaṇḍīprakāsikā* of Veṅkaṭamakhin. The Tamil version of this latter is the third publication of the Academy and *Saṅgītasārasamgrahamu* in Telugu is the fourth. All the three Sanskrit texts belong to what can be called the Tanjore Texts on music. It is unfortunate that the learned editor could not see the book in its final form, since he died when the work was going through the press. After the book was printed, Dr. V. Raghavan had examined manuscripts in the Tanjore Library and, in his lengthy Introduction, he gives considerable additional information not contained in the text itself. Special mention must be made of the " portions of the Dance chapter of the *Sārāmṛta* as also a different and enlarged recension of the *Svara* chapter, which includes the description of a Vīṇā called after the author, the Tulajendramelāvīṇā." The Introduction is a very long one covering a number of interesting topics like the author and his works, a comparison of manuscripts (during which the writer of the Introduction has been able to revise a large number of entries found in the recent descriptive catalogue of the Tanjore Palace Library), a comparison of the *Sārāmṛta* with other standard texts on the subject, besides the detailed contents of the work, the index of the rāgas

in the work and the authors and works cited in the work. The text has 14 chapters on the various topics usually dealt with in books on music. Music in India is developed and encouraged in recent times more as a fine art (which it certainly is) than as a subject for study and research. The Music Academy must be congratulated on its efforts to give equal prominence to both these sides. During its annual conference, presentation of the art by recognized artists is arranged; junior artists and less known talents are given their chances to present their art to the public; competitions are held and prizes are awarded; discussions are held on the scientific aspects of music, some of which have a close bearing on the presentation of the art. Besides these, Titles are conferred on deserving artists. These are the various activities that the Academy has done and is doing, besides the publication of important works on the subject. It is a matter of special satisfaction to us to see this important work published since there is every sort of co-operation between the Academy and the Library. The Library has already published two works on Music, namely, *Melarāgamālikā* and the *Saṅgrahacūḍāmaṇi* and we have already published through this *Bulletin* a considerable portion of the first chapter of *Saṅgīta-ratnākara* with two commentaries, edited by the same great scholar as of the work under review. A few chapters of the work have already been printed, and it is proposed to publish that entire work with an English translation. We heartily congratulate the Academy on its success in the matter of publications and hope that more books of the same value will appear in due course.

EDITOR

A Handbook of Vīras'aivism by S. C. Nandimath, M.A., Ph. D., Dharwar.

The book is in the main the Thesis submitted by the author for his Doctorate Degree in the London University, which was

prepared with the guidance of Prof. L. D. Barnett. The author traces the religion to a very ancient time and notes its later revival. All the fundamental doctrines are very clearly dealt with in the body of the book, which has 12 chapters. The author quotes authorities for his statements. The notes at the end are very helpful. In the first Appendix the author gives very brief notes of the minor writers on Vīraśaivism; while the major writers have been noticed in the main body of the work itself. In the next three Appendices, certain important points in the religion are explained in detail. On the whole the book is a very readable presentation of the subject, concise and at the same time lucid and and full. The author does not enter into elaborate discussions on which differences of opinion are many and facts for establishing either side or refuting either side are scanty. The book gives an impression of careful scrutiny of facts and of impartial judgment in arriving at conclusions. As such the book is reliable for those who do not know the subject intimately. We have very great pleasure to recommend it to all those who desire to understand the doctrines of an important religion within Hinduism, on which there are not many authoritative books written. The treatment is sufficiently detailed and full to satisfy the needs of a scholar and at the same time lucid enough for the ordinary reader. The book is small and handy, well printed and got up and priced fairly low (Rs. 3).

EDITOR

Liṅgadhāraṇacandrikā of Nandikeśvara edited with translation and Notes by Prof. M. R. Sakhare, M.A., T.D. (Cantab.), Belgaum.

In bringing out this re-edition of *Liṅgadhāraṇacandrikā*, already printed in Benares, with the help of two further manuscripts and in a fuller form, the author has taken the opportunity to prepare a fairly voluminous treatise on Liṅgāyatism and has added it as an

Introduction. The text edition is good, the translation is sufficiently accurate and the notes are full. The Introduction is in 15 chapters and deals with the historical aspect of the religion and also with a presentation of the doctrines, comparing it mainly with the Vedic religion. He also makes clear the relation of Liṅgāyatism to the other forms of S'aivism. Liṅgāyatism is a particular phase of Vīras'aivism. The author indicates that the religion is recent in origin and its antiquity as explained in the literature of the religion is only a myth. The author has made a good attempt at proving that *Liṅga* is not phallus but is only "the amorphous representation of the symbol of S'iva, the ultimate reality." Another important thesis of the author is the distinction between the Aryan and the Dravidian civilizations. According to him S'aivism is a survival of the Dravidian civilization along with the other Āgamas. We are sorry to note that instead of remaining within the limits of scholarly impartiality, the author has taken up a partisan view of things in the discussion of this problem. We can distinguish between Vedic sacrifices and the Āgamic worship in the temples; but to postulate an antithesis and to set one against the other is going against the facts of history. In ancient India there was no such conflict between the two phases of their civilization. It is true that the Ṛgvedic mantras condemn those who do not perform sacrifices; and the *Upaniṣads* speak in very strong terms against vedic rites. But at the same time the *Upaniṣads* extol sacrifices also in some places. It is not a conflict of such a nature as is found between Christians and Jews or between the Catholics and the Protestants among the Christians. Those who performed vedic rites also worshipped in temples following the Āgamic tradition. All the great followers of the Vedic tradition were at the same time temple worshippers. There is only as much conflict between vedic rites and temple worship as there is between bathing and eating. They are different; but there is no conflict. The author says, in explaining the difference between the Vedic tradition and the Āgamic tradition, that the former was confined to a few and the latter to all. But the author himself

admits that there is caste distinction among the followers of the Āgamas. So far as I know, admission to the inner portion of the temple is restricted to a few and it is not open to all. Thus the actual religious rite in the temples is a monopoly of a few people and in the Vedic tradition too, conditions are not different. Further the Vedas refer to sacrifices to be performed by Rathakāras (makers of chariots, *i.e.*, carpenters) and by Niṣādasthapatis (chieftain of the lowest caste), and in the orthodox *Mīmāṃṣā* tradition, they are eligible to learn the Vedas and to perform the sacrifices. The author further says that the Vedic rites are only for men, and women are excluded, while the Āgamic worship is for the women too. But where is the temple where women are allowed to perform the religious rites? And in the Vedas, all the major sacrifices can be performed only in the company of a wife. The Vedic texts speak of women being the authors of Vedic Mantras that are even now preserved to us. The Dravidian languages have an origin different from the Aryan languages; but, for all practical purposes, they have got merged, in point of literature and vocabulary. The difference has only a philological interest. Sanskrit has been as much Dravidianized as, or perhaps even more than, the Dravidian languages have been Aryanized. Except in Philology, we have only Indian languages and literatures with no such discrimination as Aryan languages and literatures on the one side and Dravidian languages and literatures on the other side. The postulation of two races like Āryan and Dravidian has also an interest only in the science of Ethnology. The question too whether the temple worship aspect of Hindu religion could be traced to a source different from the source from which the Vedic sacrifices have sprung up, shall have only an antiquarian interest. It is very unfortunate that such differences of a purely scientific nature should have been held up as fundamentals that keep different elements in the nation apart in important phases of their lives. The points that are raised here constitute only a difference in outlook on problems of research and do not amount to statements of flaws. The book is a product of

laborious study and careful analysis of facts and its value becomes all the greater when works on this subject are not available in plenty. It is to be hoped that when a re-edition is undertaken, more care will be bestowed on proof-reading.

EDITOR

Brahmasūtra, Sankara Bhāṣya with five commentaries, Part III. Edited by Mahāmahopādhyāya Ananta Krishna Sastri, Calcutta, 1941. Price Rs. 16.

In the first two parts of the book, Mahāmahopādhyāya Ananta Krishna Sastri has published various commentaries for the first four *sūtras* of the first *pāda*, belonging to the two main divisions of the *Advaita* School, namely, the *Bhāmatī* and the *Vivaraṇa* divisions. In this part, he publishes a few more commentaries on the *Bhāṣya* of S'aṅkara. There is a long Introduction in English and also in Sanskrit, and this is followed by detailed contents and other materials which will be useful to a student of the *Vedānta*. The book is priced Rs. 16. The editor's scholarship is well reflected in this book as in all his other undertakings.

EDITOR

Karṇāṭaka Mahābhārata by Kumāra Vyāsa (Vol. IX) Karṇa Parva; Edited by the Kannada Mahābhārata Editorial Committee; Oriental Library Publications, Kannada Series No. 23; University of Mysore, 1940; pp. vi, 300. Price Rs. 2-4-0.

In the galaxy of Kannada Poets, particularly among those that wrote in Hosagannaḍa, Kumāra Vyāsa holds a very important place. His is a house-hold name in the entire Karṇāṭaka. The estimation in which he is held is fully expressed by the following lines of a poet of modern times:

Kumāravyāsanu hāḍidanendare kaliyuga dvāparavāguvudu |
Bhārata kaṇṇali kuṇivudu; maiyali miñcina hoḷe tuḷukāḍuvudu ||

His Mahābhārata is what may be called a 'glorious fragment,' and the story goes up only till the death of Duryodhana; but still, in point of popularity, it is next only to the Bhārata of *Jaimini*. The work cannot have any pretensions for absolute originality. Many of its verses are clear translations of corresponding verses from the Sanskrit Mahābhārata. Nor does it seem to be very much bound by rules of Kannada Grammar. High-sounding words from Old Kannada have no fascination for the author. He is content with simple words found in use in the language of his day.

All these show no lack of scholarship in him as is often imagined. He is really a great writer, with an appreciable degree of command over the language he uses. No one who reads his description of Draupadi's beauty, or of Arjuna's grief on the death of his son, or of the fight between Karṇa and Arjuna, can afford not to be impressed by the fine workmanship that is his. His style is easy and mellifluous, and not pompous and grandiloquent.

Unfortunately not much that is reliable is known so far regarding his personality. His date is uncertain. Many views have been advanced in this connection; but, as yet, it is not safe to say anything more than that he is earlier than Kumāra Vālmīki (1590 A. D.) who alludes to him most unmistakably in the opening verses of his *Rāmāyaṇa*. The particular community to which he belonged is also unsettled. His very name is a mystery, for the name Kumāra Vyāsa is no more than a *nom de plume*. Some say that his real name is *Nāraṇappa*, while others feel it necessary to admit that it is not known.

The book under review is the ninth among the volumes of the Kannada Mahābhārata which the Govt. Oriental Library, Mysore, began to publish in 1912. This gives the Karṇa Parva. As many as eleven MSS. have been collated in the preparation of this Edition. The editorial work has been done with care. The get-up of the book leaves nothing to be desired. We need only express the wish that the remaining volume may come out soon.

H. G. NARAHARI

A Hindu View of Culture by K. Guru Dutt, pp. v, 135. Printed at the Srinivas Electric Press, Mysore, 1943. Price Rs. 2.

This is mainly a collection of speeches made by the author before several gatherings of students in Mysore. Such addresses are *ten* in number, and with two additional Essays, complete the Volume. As stated by the author himself in his preface, its central idea is that "culture conceived as *purushartha* demands for its fulfilment a combination of the contemplative and active principles in experience, which are fruitful only in union like *Siva* and *Sakti*.' The book thus gives a view of Hindu Culture, looked at from the standpoint of the *S'ākta*. It should, as such, be of considerable interest not only to the follower of the *S'akti* school, but also to the general student of the cultural traditions of this country. In the course of his treatment, the author shows knowledge of a variety of subjects. There are many statements made in the book with which the critical student of Sanskrit Literature and Culture is hardly able to agree. The book is meant for the popular reader, rather than for the critical scholar. However, considering the occasion in which these lectures were delivered and the audience to which they were addressed, it is not right to insist on scholarly accuracy in points of detail. The range of knowledge demonstrated in the book is anyhow sufficient to bring credit to any one who would like to style himself 'cultured,' the more so, to one who can snatch enough time to read so much in the limited leisure which administrative responsibilities are usually seen to allow. The use of diacritical marks in transliteration, in conformity with the practice of indologists of the present day, would greatly facilitate the reading of Sanskrit passages which are cited fairly frequently. We hope that the author will find it possible to incorporate this suggestion when next he prepares new edition of his useful book.

H. G. NARAHARI

Printed and published by C. Subbarayudu at the Vasanta Press, Adyar, Madras.

॥ श्रीशंकरगुरुकुलपत्रिका ॥

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A DIALOGUE WITH MADAME BLAVATSKY

ON ASTRAL BODIES OR DOPPELGANGERS

[Reprinted from *Lucifer* of December 1888, by courtesy of the Editor of *The Theosophist*, which incorporated *Lucifer*. The questions are by Mabel Collins, and the answers by H. P. Blavatsky.]

Question. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles"—what are they?

Answer. Our occult philosophy teaches us that there are three kinds of "doubles," to use the word in its widest sense. (1) Man has his "double" or shadow, properly so called, around which the physical body of the fœtus—the future man—is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and the physical both exist before the mind is developed into action, and before the Ātmā awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital* double, and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we

have agreed to call *lingasarira*, but which I would propose to call, for greater convenience, " Protean " or " Plastic Body."

Q. Why Protean or Plastic ?

A. Protean, because it can assume all forms; *e.g.*, the " shepherd magicians " whom popular rumour accuses, perhaps not without some reason, of being " were-wolves," and " mediums in cabinets," whose own " Plastic Bodies " play the part of materialised grandmothers and " John Kings." Otherwise, why the invariable custom of the " dear departed angels " to come out but little further than arm's length from the medium, whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialised form is always that of the medium's " *astral* " or Protean body.

Q. But how is this astral body created ?

A. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

Q. And what about the second ?

A. The second is the " Thought " body, or Dream-body, rather; known among Occultists as the *Mayavi-rupa*, or " Illusion-body." During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *Manas* (mind) and Kama, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East, *Bhoot*, or *Kama-rupa*, but which is better known to Theosophists as the " Spook."

Q. And the third ?

A. The third is the true *Ego*, called in the East by a name meaning "causal body" but which in the

trans-Himalayan schools is always called the "Karmic Body," which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnations." It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the Monad and Manas in Devachan.

Q. Then there are three doubles?

A. If you can call the Christian and other Trinities "three Gods," then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the manvantara unless Nirvāna puts an end to it before.

Q. But shall not we be asked what difference there is between the *Mayavi* and *Kama-rupa*, or as you propose to call them the "Dream-body" and the "Spook"?

A. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the *Mayavi* or "Illusion-body," merges after death entirely into the causal body or the conscious, *thinking* EGO. The animal elements, or power of desire of the "Dream-body," absorbing after death that which it has collected (through its insatiable desire to live) during life, *i.e.*, all the astral vitality as well as all the impressions of its material acts and thoughts while it lived in possession of the body, forms the "Spook" or *Kama-rupa*. Our Theosophists know well enough that after death the *higher* Manas unites with the *Monad* and passes into Devachan, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

Q. Is it all that can be said upon the subject?

A. For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

Q. Every country in the world believes more or less in the "double" or doppelganger. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *Mayavi-rupa*?

A. It is; because produced by the thought of the dying man.

Q. Is it unconscious?

A. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double, or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. This is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense, physically or psychically; and

in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate, or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognisant of the change in A, and forthwith apprises the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see someone; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact.*

Q. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

A. This is impossible. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the objectivisations of his personality on the astral waves, as for your face to impress itself on the sensitised plate of a photographic apparatus. Nothing prevents your form then, being seized upon by the surrounding Forces—as a dry leaf fallen from a tree is taken up and carried away by the wind—be made to caricature or distort your thought.

Q. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it—let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

A. Because it then so happens that the created image is taken up and used by a "Shell." Just as in séance-rooms when "images" of the dead—which may perhaps be lingering unconsciously in the memory or even the auras of those present—are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link—a telegraph wire—between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

Q. This seems very simple; why then does it only occur with exceptional persons?

A. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncracy of the person determines in which "principle" of the mind the thinking is done, as also the

faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

Q. But the habit of thinking in the higher mind can be developed—else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

A. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres," and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by St. Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

Q. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

A. Not necessarily that "person" alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of

that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sun-rays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

Q. Is that shape absolutely unconscious?

A. Perfectly unconscious unless it is the creation of an adept, who has a preconceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts.

But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi-rupa*, but the ordinary man does not, except in very rare cases. It is called *Mayavi-rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

Q. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs*, is simply an image?

A. Exactly. It is a walking thought.

Q. In which case an adept can appear in several places almost simultaneously.

A. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

Q. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

A. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others, those which we call "silent" but potential thoughts—yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa*, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

Q. But supposing the evil-wisher to have a very strong will, without being a *dugpa*, could the death of the other be accomplished?

A. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational

scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

Q. But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

A. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules—for even they have *rules* they have to abide by—but not with those who are regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

Q. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principle or important suggestion for those who have these powers and wish to control them rightly—in fact to enter occultism?

A. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

Q. Why is this so important?

A. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate—HE WILL FALL INTO BLACK MAGIC.

THE COMMENTARY OF CATURBHUJA MIS'RA OF KĀMPILYA ON THE AMARUS'ATAKA AND ITS CHRONOLOGY

Between A.D. 1300 and 1600

BY P. K. GODE, M.A.

AUFRECHT[1] records a few MSS. of a commentary on the *Amarus'ataka* called the *Bhāvacintāmaṇi* by Caturbhuja Mis'ra. Two[2] of these MSS. belong to the Govt. MSS. Library at the B.O.R. Institute, Poona. As the chronology of this commentary has not been studied by any scholar I propose to analyse these two MSS. available to me and record some data which may enable me to fix some limits for the date of this commentary.

The commentator bows to god Hari at the commencement of the commentary.[3] In the concluding verse[4] he gives

[1] *C. C. I*, 28—"Oudh, 1877, 16."
C. C. II, 5—"Rgb 321"=*No 321 of 1884-87* (B.O.R. Institute.)
C. C. III, 7—" Bd. 365"=*No. 365 of 1887-91* (B.O.R.I.)
Out of the *three* MSS. recorded by Aufrecht *two* belong to the Government MSS. Library at the B.O.R.I.

[2] These are :—*No. 321 of 1884-87* and *No. 365 of 1887-91*. These MSS. have been described by me on pp. 24-26 of my *Catalogue of Kāvya MSS.*, Vol. XIII, Part I (B.O.R.I.) 1940.

[3] *MS. No. 321 of 1884-87* begins :—"श्रीकृष्णाय नमः ।
एकं चुंबति यो पयोधररसं गृह्णाति संश्लिष्यति
प्रायोन्यामपरां प्रसादयति यः संप्रेक्ष्यते यं मुहुः ।
कस्याश्चिच्च कुच्चग्रहं प्रकुरुते संसेवते योनिशं
शृंगारंत्विति तं नमामि सततं गोपालबालं हरिं ॥ १ ॥

[4] *Ibid*, folio 42. This verse reads as follows :—
"कांपिल्ये स्वर्धुनीनीरपूरतीरनरस्थिते ।
चतुर्भुजेन वसता भावचिन्तामणिः कृतः ॥"

us the place of his residence *viz.*, "कांपिल्य" which needs to be identified.

During the course of his commentary Caturbhuja Mis'ra (=*CM.*) points out several *Alaṁkāras* contained in the *Amarus'ataka* stanzas. Some of them are :

अनुप्रास—fol. 2,
उपमा—fol. 2, 16, 26,
दीपक—fol. 2, 26, 42,
अनुशयाक्षेप—fol. 2,
अनुमान—fol. 4,
सहोक्ति—fol. 5, 12, 17, 21, 41,
परिवृत्ति—fol. 6,
विशेषोक्ति—fol. 6,
अप्रस्तुतप्रशंसा—fol.7,18,31,33,36,42,
स्वभावोक्ति—fol. 8,
जाति—fol. 8, 18, 27, 34, 38, 41,
विशेषोक्ति—fol. 9, 16,
भ्रांतिमान्—fol. 9, 21,
विषम—fol. 10, 15, 23, 31, 35,
समुच्चय—fol. 10, 29, 30, 41,
विशेष—fol. 10, 20,
विभावना—fol. 11, 12, 32, 37,
सूक्ष्म—fol. 11,
समाधि—fol. 13,
पिहितम—fol. 13,
"मध्यांतदीपकालंकारौ"—fol. 15,
असंगति—fol. 17,
आक्षेप—fol. 17, 35, 39,
अवसर—fol. 18,
लेश—fol. 19,
स्वभावाख्यानं—fol. 19, 24,
व्याजोक्ति—fol. 23, 30, 35,
यत्नाक्षेप—fol. 23,
परिकर—fol. 25,
समम्—fol. 25,
तद्गुण—fol. 26,
पर्यायोक्त—fol. 27, 39,
यथासंख्यम्—fol. 29,
"चतुराविरोध"—fol. 31,
प्रश्नोत्तरम्—fol. 32,
सामान्योक्ति—fol. 33,
स्वभावन्—fol. 33,
कर्तृदीपम्—fol. 37,
उपदेशाक्षेप—fol. 40,
उत्प्रेक्षा—fol. 40.

While pointing out some of the above *Alaṁkāras CM.* quotes their definitions such as:

fol. 4—" यत्र बलीयः कारणमालोक्याभूतमेव भूतमिति ।
भावीति वा तथान्यत्कृथ्यते तदप्यनुमानं ॥"

fol. 8—" स्वभावोक्तिस्तु डिंभादेः स्वक्रियारूपवर्णनं ।"

fol. 10—" कर्त्तुः क्रियाफलावाप्तिर्नैवानर्थः कश्चिद्भवे । स विषमः"

,, —" तत्सिद्धिहेतावेकस्मिन् यत्रान्यत्तत्करं भवेत् समुच्चयोसौ"

fol. 11—" क्रियायाः प्रतिषेधेपि फलव्यक्तिर्विभावना"

,, —" इंगिताकारलक्ष्योर्थः सौक्ष्म्या सूक्ष्म इति स्मृतः"

fol. 13—" समाधिः सुकरं कार्यं कारणांतरयोगतः"

,, —" यत्रापि प्रबलतया गुणः समानाधिकरणमसमानं ।
अर्थांतरं पिदध्यादाविर्भूतं च तत्पिहितं ॥"

I desist from quoting other definitions for want of space. The commentary quotes from earlier works and authors noted below :

अमरः—fol. 3, 6, 11, 14, 21, 22, 23, 31, 32, 36, 37, 41, 42,

हलायुधः—fol. 4,

विश्वः—fol. 7, 20, 23, 33, 34, 38,

संगीते[1]—fol. 22.

[1] This extract reads as follows on Folio 22 of MS. *No. 321 of 1884-87* (See also folio 28 of MS. *No. 365 of 1887-91*).

दृष्टिलक्षणानि संगीते यथा—

1—' सत्वमुद्रिरतीदृष्टिर्हसाविकसितास्थिरा ।
2—मुहुश्चला स्थिरापार्श्वविलोकनी बहिरुन्मुखी ॥
3—गूढावलोकनी शीघ्रनिवृत्ता च विलीकनात् ।
4—शंकायां शकिता दृष्टिरुक्तानि शंकसूरिणा ॥
5—मध्या निर्गमनोद्युक्ता भाति विस्फारितौ पुटौ ।
6—तारके चंचले यस्याः सा स्याद्दृष्टिर्भयान्विता ॥
7—चकितद्विपुटस्निग्धतारकात्यंतलोहिता ।
8—रूक्षा भृकुटि भीमोग्रा रौद्रा दृष्टिरुदाहृता ॥

The lexicon विश्व quoted by *CM.* was composed in A.D. 1111, while हलायुध quoted on folio 4 is the author of the lexicon अभिधानरत्नमाला composed about 950 A.D.[1]

I have pointed out elsewhere[2] that Arjunavarmadeva, whose dates are A.D. 1211-1215, quotes the following stanza from the *Āryā-Saptas'atī* in his commentary on the *Amarus'ataka* [Vide *Page 12* of Kāvyamālā No. 18 (*Amarus'ataka*)] :

" यदुक्तं **गोवर्धनाचार्येण—**

अन्यमुखे दुर्वादो यः प्रियवदने स एव परिहासः ।
इतरेन्धनजन्मा यो धूमः सोऽगुरु समुद्भवो धूपः ॥ "

As Govardhanācārya was a contemporary of Jayadeva, the author of the *Gītagovinda*, who was a court-poet at the court of King Lakṣmaṇasena of Bengal (A.D. 1185-1206) Arjunavarmadeva was practically a junior contemporary of Govardhanācārya. Consequently the two contemporaries may be said to belong to the period A.D. 1150-1220. Arjunavarmadeva

9—स्थिरोद्वृत्तपुटां रूक्षां किंचित्तरलतारकां ।
10—**भ्रुकुटी कुटिलां दृष्टिं क्रुद्धां** ब्रूते हरप्रियः ॥
11—अथवा सापराधेपि भर्त्तर्य्येवं मानं त्यजन्ति etc.,

In Chapter VIII of the *Nāṭyas'āstra* (Kāvyamāla No. 42, 1894), p. 89 we find the subject of दृष्टिलक्षणानि° dealt with in detail. Compare lines 1, 8 and 10 in the above extract with the following lines in the *Nātyās'āstra* (p. 89) :—

" सत्त्वमुद्गिरती दृप्ता दृष्टिरुत्साहसंभवा ॥ ५७ ॥ "
" रूक्षा स्थिरोद्वृतपुटानिष्टब्धोद्वृत्ततारका ।
कुटिलभ्रुकुटिर्दृष्टिः क्रुद्धा क्रोधेऽभिधीयते ॥ ५६ ॥ "

The work on संगीत quoted by *CM.* has evidently drawn its material from the above Section of the *Nāṭyas'āstra.*

[1] Vide p. 414 of Keith : *Sanskrit Literature*, 1928.

[2] Vide my paper on " A New Approach to the Date of Jayadeva " etc. to be published shortly.

quotes the above verse of Govardhanācārya in his comment on stanza 8 of the *Amarus'ataka*. This very verse is quoted by *CM.* in his *Bhāvacintāmaṇi* on this very stanza. *CM.*, however, does not mention Govardhanācārya. He merely quotes the verse as follows on folio 5 of *MS. No. 321 of 1884-87* :—

" यदुक्तं । अन्यमुखे . . . . . . सोगुरुमयोभूप इति "

It appears from the above quotation that *CM.* had before him Arjunavarmadeva's commentary on the *Amarus'ataka*.

The foregoing evidence may warrant an inference that *CM.* composed his commentary *Bhāvacintāmaṇi* after *c.* A. D. 1250. The later limit to the date of this commentary is furnished by the date Saṁvat 1726 (= A.D. 1670)[1] of a MS. of this commentary at the B. O. R. Institute *viz. No. 365 of 1887-91*. This MS. also contains the stanza from the *Āryāsaptas'atī* referred to above. It occurs on folio 6 of this MS. We are thus in a position to fix the limits for the date of the commentary of *CM.* between about A.D. 1250 and 1600.

Kāmpilya mentioned by *CM.* as his native place is possibly identical with *Kampil* 28 miles northeast of Fattegad in the Farrakhabad district of the United Provinces. It is situated

[1] The Colophon of the MS. reads as follows :

" कांपिल्ये स्वर्धुनीनीरपूरतीरनरस्थिते ।
चतुर्भुजेन वसता भावचिंतामणिः कृतः ॥ १ ॥
अमरुक् कविना रचितं श्रृंगारशतं यथामति मयैतत् ।
व्याख्यातं भो रसिका,आस्यां वुविबृद्धये भवतां ॥ २ ॥
अमरुकशतकस्येयं टीका संशोध्यतां बुधैः ।
परोपकारकरुणशुद्धांतकरणाहितं ॥ ३ ॥
. . . . , सं १७२६ सावणसु १ . . . . . ॥

on the old Ganges[1] between Budaon and Farrakhabad as stated by Nandolal Dey (p. 88 of *Geogr. Dictionary*, 1927).

There is a town in Hospet *taluk* of the Bellary District called *Kāmpli* on the bank of Tungabhadrā river.[2] I cannot say if this town has any connection with कांपिल्य, the native place of Caturbhuja Mis'ra.

The editor of the *Amarus'ataka* mentions five commentators[3] of this poem but this number does not contain the name of *CM*. the author of the *Bhāvacintāmaṇi*.

It remains to be seen if any commentators of the *Amarus'ataka*, posterior to *CM*. refer to him in their commentaries.

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[1] The expression "स्वर्धुनीनीरपूरतीरनगरस्थिते" as applied to कांपिल्य by *CM*. supports the identification of कांपिल्य with *Kampil* on the old Ganges. स्वर्धुनी = स्वर्गङ्गा.

[2] Vide p. 721 of *Indian Companion* by G. H. Khandekar, Sept. 1884 (Law Printing Press, Poona).

[3] Vide p. 2 of Intro. to *Kāvyamālā*, 18 (*Amarus'ataka*)—The Commentators mentioned are;—(1) अर्जुनवर्मदेव, (2) वेमभूपाल, (3) रुद्रमदेव, (4) रविचन्द्र, (5) सूर्यदास and (6) शेषरामकृष्ण—Aufrecht mentions a few more as follows:

C. C. I. p. 28—कोकसंभव, ज्ञानानंद कलाधरसेन, नंदलाल, रामरुद्र, शंकराचार्य, हरिहरभट्ट.

C. C. II. p. 5—देवशंकरभट्ट, वीरनारायणभूपाल, रुद्रमदेव,

There are some anonymous commentaries mentioned by Aufrecht.

THE DHARMATATTVAKALĀNIDHI OF MAHĀRĀJA PṚTHVĪCANDRA

BY K. MADHAVA KRISHNA SARMA, M. O. L.

THE *Dharmatattvakalānidhi* of *Mahārāja Pṛthvīcandra* is a very extensive work on *Dharmas'āstra.* According to Prof.[1] P. V. Kane it consists of ten divisions called *Prakās'ās.* Of these, the 7th, *viz.* the *Ās'aucaprakās'a* is available in the Baroda Oriental Institute. From this Prof.[2] Kane gives the following information.

"धर्मतत्त्वकलानिधि by पृथ्वीचन्द्र, son of नागमल्ल. His बिरुदs are कलिकालकर्णप्रताप, परमवैष्णव. Divided into ten प्रकाशs, 7th being on आशौच. Baroda O. I. No. 4006."

Three more *Prakās'as* of the work are available in the Anup Sanskrit Library which is very rich in the collection of *Dharmas'āstra.* These are the *Vyavahāraprakās'a*, the *Vrataprakās'a* and the *Samayaprakās'ā.*[3] From these it is possible to give some information regarding its date which is not given by Prof. Kane.

THE VYAVAHĀRAPRAKĀS'A

Paper. 299 folia. 14″×6″. 11 lines in a page. *Devanāgarī script.* In fairly good order. Complete.

[1] *History of Dharmas'āstra*, Vol. I, p. 566.

[2] *Ibid.*

[3] The present numbers of these in the Library are 2437, 2438 and 2432 respectively.

Begins :

सिद्धिः । गणेशाय नमः ।

विद्वद्भिः सह भूसुरैरनुदिनं स प्राड्विवाकः स्वयं
लोभक्रोधविवर्जितः कलयते यः पौरकार्यं कृती ।
धर्माधर्मविवेचकः क्षितिभृतां सन्मार्गदीक्षागुरुः
पृथ्वीचन्द्रनरेश्वरो व्यवहृतिं प्रस्तौति सत्प्रीतये ॥

Ends : एतानि ब्राह्मणस्य दण्डकारणानि भवन्तीत्यर्थः ।

इति श्रीमन्महीमण्डलाखण्डलश्रीनागमल्लात्मजविषमप्रतिज्ञापरिपूरणपरायण-कलिकालकर्णप्रतापलङ्केश्वरशरणागतराजवज्रपञ्जरपरमवैष्णवरिपुगजसिंहेत्यादिनिज-बिरुदराजीविराजमानोन्नतमहाराजाधिराज श्रीपृथ्वीचन्द्रविरचिते धर्मतत्त्वकलानिधौ महानिबन्धे व्यवहारप्रकाशे द्यूतसमाह्वयादिनिरूपणं नाम चतुर्दश उल्लासः ॥

व्यवहारप्रकाशेऽत्र पृथ्वीचन्द्रविनिर्मिते ।
त्रिशताभ्यधिकश्लोकसहस्रनवकं किल ॥

संवत १९३० समये फाल्गुनसुदि १९ बुधवासरे हस्तनक्षत्रे श्रीसेहुण्डा-सुभनामनगरे महाराजाधिराजश्रीपृथ्वीचन्द्रदेवराज्ये तस्मिन्काले वर्तमाने श्रीवा-स्तव्यकायस्थपाल्हन पुस्तकमिदमलेखि ॥ शुभमस्तु ॥

मङ्गलं लेखकानां च० ॥

This is divided into fourteen *Ullāsas*, the *Vyavahāra-svarūpatadbhedādi*, the *Āsedhabhāṣānādeyavyavahārādi*, the *Likhitabhukti*, the *Sākṣisākṣyanarhasākṣiprabuddhādi*, the *Divyādi*, the *Nirṇayādi*, the *Ṛṇādānapada*, the *Nikṣepādi*, the *Abhyupetyaśuśrūṣādi*, the *Saṃvidvyatikramakrītānuśayavikrayāsampradānādi*, the *Vāgdaṇḍapāruṣyādi*, the *Sāhasastrīsaṃgrahaṇastrīpuṃsadharma*, the *Dāyabhāga* and the *Dyūtasamāhvayādi*.

THE VRATAPRAKĀŚA

Paper. 347 folia. 14″×6″. 11 lines in a page. *Devanāgarī script*. In fairly good order. Complete.

Begins : सिद्धिः ।

अमलकमलसंस्था लेखनीपुस्तकोद्य-
त्करयुगलसरोजा कुन्दमन्दारगौरा ।
धृतशशधरखण्डोल्लासिकोटीनचूडा
भवतु भवभयानां भङ्गिनी भारती नः ॥

Ends : इति श्रीमहाभारतोक्तानि महातपोव्रतानि ॥

इति श्रीमन्महीमण्डला० व्रतप्रकाशे प्रकीर्णकव्रतनिरूपणं नाम चतुर्दश उल्लासः ॥ व्रतप्रकाशः समाप्तः ॥ संवत् १९३९ समये सावण सुदि ४ सुक्रवासरे लिखितं सीकायस्थगोलरि ॥ शुभमस्तु ॥ मङ्गलं भवतु ॥

A recent hand adds in pencil : श्लोक ११०००.

This also is divided into fourteen *Ullāsas*, the *Vratakartavyatā*, the *Paribhāṣā*, the *Pratipadādititthivrata*, the *Vāravrata*, the *Nakṣatravrata*, the *Yogavrata*, the *Yogakaraṇavrata*, the *Saṃkrāntivrata*, (10 and 11) the *Māsavrata*, the *Nānāmāsavrata*, the *Saṃvatsaravrata* and the *Prakīrṇakavrata*.

THE SAMAYAPRAKĀŚA

Paper. 28 folia. 14″×7″. 20 lines in a page. *Devanāgarī script*. Injured. Incomplete, larger portion missing.

Ends :

अत्राश्वमेधिकं पुण्यं स्नातश्च लभते नरः ।
दानमक्षयतां याति पितॄणां चापि तर्पणम ॥

इति श्रीमन्महीमण्डल० विंशतितम उल्लासः समाप्तः ॥

षट्सहस्रीमितैः श्लोकैरुपेतोऽतिमनोहरः ।
तृतीयः पूर्तिमगमत्प्रकाशः समयाभिधः ॥

स्वस्ति श्रीनृपशालिवाहनशके १५५१ शुक्लाब्दे आश्विनवदि अष्टम्यां भौमे पुनर्वसुन . . . . . ॥

According to the colophon this is the third *Prakās'a* and is divided into twenty *Ullāsas*. The MS. contains only *Ullāsas* 3—7 and 20 with several gaps. These *Ullāsas* are the *Ekabhaktādinaktanakṣatrasamaya*, the *Upavāsatithivratacaryāṅganiyama*, the *Tithisāmānyanirṇaya*, the *Janmāṣṭamīmahālakṣmīvratasamayanirṇaya* and the *Prakīrṇa* respectively.

The dates of the above MSS. are *Saṃvat* 1530, 1535 and *S'aka* 1551. The endorsement at the end of the first MS. makes it clear that it was written during the reign of the author *Pṛthvīcandra*. The date is *Saṃvat* 1530, *i.e.* A.D. 1472. On the basis of this we can safely assign *Pṛthvīcandra* to the latter half of the 15th century. This ruler has not yet been identified. His date which is given here for the first time will probably enable us to identify him and also to know the historical events connected with his *Birudas*.

INSCRIPTIONS OF UTTARAMERŪR

By A. N. Krishna Aiyangar, M.A., L.T.

Uttaramerūr, lying about fifty miles by road to the south-west of Madras, is today a small town with a population of over 10,000. During the long period of its existence of over 1200 years it has passed through several vicissitudes, in spite of which the locality has retained many of its most interesting antiquities. Most of the shrines have a history of their own which could be constructed from the inscriptions engraved on their walls by the successive kings who held sway over the area. It is remarkable that several names found in the inscriptions as indicating the names of localities, streets, the fields and their channels, should still be found in current use. The persistence of these old names is found nowhere else to this extent and therefore constitutes a special feature of the place.

The inscriptional records of the place range from the times of the later Pallavas in the last quarter of the eighth century to the middle of the thirteenth which witnessed the downfall of the Cola empire. The unique feature of the records is the continuity of social life as depicted in them despite the political changes that followed the conflicts of the Rāṣṭrakūṭas, the Pallavas and the Colas etc. with one another. The famous inscriptions of Parāntaka recording the constitution, powers, method of electing committees and procedure

of the Sabhā of Uttaramerūr have long before become classic examples.[1] The inscriptions of Kaṇṇāradeva[2] of the Rāṣṭrakūṭa line indicating the penetration to the south of the Rāṣṭrakūṭa forces, draws pointed attention to the unsettled nature of the Cola boundary in the days that followed the defeat and death of Parāntaka I. (A.D. 907-52). The identification of the mysterious Pārthivendravarman, whose inscriptions are also recorded at Uttaramerūr, offers an interesting though somewhat baffling problem. Professor Nilakanta Sastri has suggested[3] that the name Pārthivendravarman may probably be only another name of Āditya Cola II.

The Department of South Indian Epigraphy has copied over 135 inscriptions from Uttaramerūr. Of these (which were copied in the years 1898 and 1923) those contained in the report for 1898 have all been published by the Department mostly in the *South Indian Inscriptions* and partly in the *Epigraphia Indica*. About 34 inscriptions still remain unedited. The Superintendent has been kind enough to consider my request in permitting me to read and edit some of these for my work. He has lent me the original impressions of some of these and has also checked my reading of these inscriptions in the light of the transcripts in his office and has given valuable advice in the selection of the readings.

[1] These were edited by Venkayya in the *ASR* 1904-05 and reproduced in his *Hindu Administrative Institutions in South India*, by Dr. S. K. Aiyangar (pp. 212-45). *Sir William Meyer Lectures* (1929-30). Professor Nilakanta Sastri verified the text of Venkayya *in situ* and published his critical text and translation in his *Studies in Cola History and Administration*, 1932 (University of Madras), pp. 131-175.

[2] *e.g.* 41 of 1898
77 of 1898
89 of 1898.

[3] *Studies in Cola History and Administration*, p. 123, footnote.

I record with pleasure my grateful thanks to Sri Rao Bahadur C. R. Krishnammacharlu, the Superintendent and Sri G. V. Srinivasa Rao, Senior Assistant to the Superintendent, for the kind help received from them.

The three inscriptions which are dealt with in this paper belong to the time Rājarāja the Great of the imperial Colas of the Vijayālaya line. Professor Nilakanta Sastri has dealt with, exhaustively, about his reign and has incidentally pointed out the usefulness of the *pras'astis* of the Cola kings found in their inscriptions. Writes Professor Sastri :[1]

"The Pallavas and Pāṇḍyas followed the injunctions of the Dharma-s'āstras, and in their copper plate grants, they caused a brief history of their ancestors to be engraved before recording the occasion for and the details relating to the particular gift. But Rājarāja was the first Tamil king who conceived the idea of formulating in set phrases an official record of the chief events of his reign which was to serve as an introduction to his stone-inscriptions. In this he was followed by almost every one of his successors on the Cola throne, and as we shall see that the *pras'asti* of his son Rājendra I, which is rather brief in the early regnal years, grows in length as the reign advances and descriptions of fresh events are added on to it as they take place ; these official 'historical introductions' in the Coḷa inscriptions are, in fact, an important aid to the discovery of the particular king to whose reign any given record belongs. Sometimes the same king used two or more forms of such introductions and Rājarāja I seems himself to have employed atleast three forms of which the one beginning '*tirumagal pola*' was the most common from the eighth year onwards. In this introduction the only reference to the first campaign of the reign, seems

[1] *The Colas*, vol. I, pp. 201-2.

to be the phrase employed about Kāṇḍalūr S'ālai already quoted. A second form of the introduction also places the victory at S'ālai *first* among the achievements of the reign. Yet another dated in the twentieth year mentions that Rājarāja destroyed the town of Madurai, conquered the haughty kings of Kollam, Kolladesam and Kodungolur and that the kings of the sea waited on him."

The forgoing analysis of Professor Nilakanta Sastri summarises the essential features of these historical introductions and forms the main basis for all further work in the period. The three inscriptions which I have now selected for publication belong to the reign of Rājarāja and are numbered as 163, 164 and 165 of 1923 respectively.[1] While these three record the gifts by three different persons from three different localities of the place, the purpose of the grants is common, namely the maintenance of a perpetual lamp or *Nandā Vilakku*. The belief in the efficacy of the beneficial effects of such grants was common in those days and is continued even to the present day. The ceremonial rites make the presentation (*dāna*) of lamps obligatory on certain prescribed occasions. A lamp perpetually maintained in the presence of a divinity must of course help in the search for salvation.

163 of 1923

This inscription of Rājakes'ari Rājarāja is engraved on the north wall of the Sundaravaradaperumāl temple at Uttaramerūr[2] in Tamil alphabet using grantha letters for

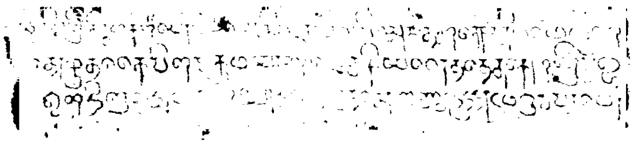
[1] *Annual Report of South Indian Epigraphy*, 1923, p. 77.
[2] ibid., p. 77.

163 of 1923

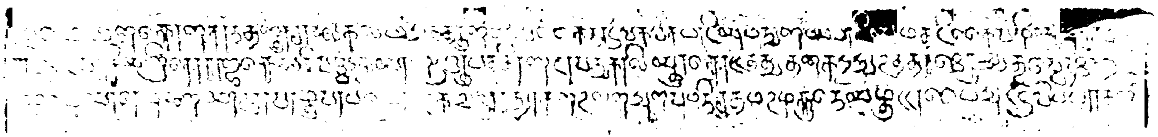
The scheme followed in the arrangement of the blocks of the inscription requires a word of explanation. The great length of the inscription necessitated breaking it into parts of manageable size for purposes of block-making which have been retained and numbered serially 1 to 4. The matter in block 1 marked *a* is continued in the corresponding portion *a* of blocks 2, 3, and 4; similarly *b* and *c* are to be read continuously in the corresponding portions of Nos. 2, 3 and 4. Read thus, the continuity of the text of the inscription is kept in tact.

A. N. KRISHNAN

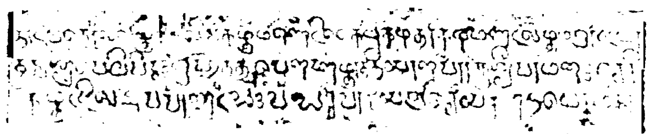
1 *a* *b* *c*



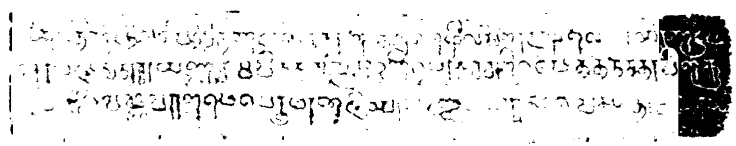
2 *a* *b* *c*



3 *a* *b* *c*



4 *a* *b* *c*



[*By courtsey of the Superintendent for Epigraphy, Madras*]

ra, *ma*, *ja*, *bha ha*, *sa* etc. Among conjunct consonants *Sva*, *S'rī*, *Sti*, *Sna*, *Kra*, *ndra*, *bra*, *tya*, *ṇḍa* are found in the grantha characters. [1]

The inscription records the gift of 96 sheep for the maintenance of a *Nandā vilakku* in the temple of Vellaimūrti Ālvār by one *Pokkaccāni* of the Brahmin caste and wife of Komaḍattu Nārāyaṇakramavittan belonging to Vāmanacceri, a part of Uttaramerūr. This charity was to be under the control of the *Perilamaiyār* who were to maintain it as long as the sun and moon endured, and to supply, every day, one-fourth measure of ghee for the maintenance of the lamp. In default, the duty of supervising the charity and enforcing it with sanctions was left in the hands of the Annual Committee or *Samvatsara Vāriyam* for the year, and the S'rīvaiṣṇavas of the locality. This is in comformity with the general practice mentioned in the several inscriptions of the time leaving such supervision in the hands of S'rīvaiṣṇavas in Viṣṇu temples and in the hands of Mahes'varas in the case of S'iva temples, and the familiar terms of *Srīvaiṣṇavarakṣai* and *Māhes'vararakṣai* found at the end of several inscriptions only establish the prevalence of the general practice.

[2] (1) Svasti S'rī [||] Tirumagal polap perunilac celviyun tanakke urimaipūṇḍa mai manakkola Kāndalūr cālai kalamaruttaruli, Veṅgai nāduṅ Kaṅgapāḍiyum, Nulampapāḍiyum, Taḍikaivaliyum,[3] Kuḍamalainādun

[1] This feature is common to all the three inscriptions edited in this paper.

[2] The necessary diacritical points not being available for Tamil letters l for ல and ள, ḷ for ழ and ṛ for ற have been used in the text of the inscriptions edited in this collection.

[3] In several inscriptions this is also called Taḍigaipāḍi. (தடிகைபாடி).

Kollamuṅ Kaliṅgamum, Eṇḍis'aipukaḷtara Īḷamaṇḍalamum, Iraṭṭapādiyum tiṇḍiṟal veṟṟi taṇḍāl koṇḍa, ta(n)neḷil valar ūḷi ellā yāṇḍum

(2) Toḷuta kai vilaṅgum yāṇḍe s'eḷiyaraittes'ukol S'rī Rājarāja devarākiya S'rī Ko Rāja Kesari Varmmaṟkku Yāṇḍu, Irupattiraṇḍāvatu Kāliyūrkkoṭṭattu tankūṟṟu Uttaramerucaturvedi-maṅgalattu S'rī Veḷiviṣṇugrahattu Vellaimūrti Ālvārkku S'rī Vāmanacceri Komaḍattu Nārāyaṇakramavittan Brāḥmaṇi Pokkaccāni vaitta, Nandā vilakku

(3) Onṟināl āḍu toṇṇūṟṟāṟu. Ittoṇṇūṟṟāṟāḍum Ivvūr Pe(r)ḷamaiyāre puṇaiyāhaccāvā mūvāpperāḍāha Candrādityarhal ulla alavum nis'adam, uḷakku nei (நெய்) Muṭṭāmai aṭṭuvippārkalāha [l]. Muṭṭil avvāṇḍu Samvatsara vāriyañceykinṟa perumakkalum S'rī vaiṣṇavarāna Emperumānaḍiyāre daṇḍippārāka vaittom Mahāsa [bhaiyōm ||[1]].

II

164 of 1923

This is also an inscription of Rājaraja Cola having the same 'historical introduction' *tirumagaḷ pola* and copied from the same place. In the twenty-fourth year of Rājarāja one Narasingakramavittan of the Hṛṣīkes'avacceri, a part of Uttaramerucaturvedimaṅgalam, a subdivision by itself in the bigger division of Kāliyūr Koṭṭam, made a gift of a *Nandā vilakku* to S'rī Rāghavadeva (S'rī Rāma) attached to the temple of Sriveli Viṣṇu for which he placed at the disposal of the village Sabhā

[1] The letters in the bracket are supplied as they are missing.

96 sheep. This lamp was to be maintained by the supply of one-fourth measure of ghee, every day, as long as the sun and moon endured. The charity was to be managed by the *Perilamaiyār* who were to consider that the 96 sheep so gifted would maintain the same number of 96 *always i.e.* to say the annual decrease by death of old sheep would be replaced by annual births in the herd thus maintaining the same number. In default, the *Samvatsaravāriyam* or annual committee of the *Sabhā*, the *Sraddhāmantas* and the S'rīvaiṣṇavas were empowered to enquire and punish.

While agreeing mostly with the previous inscription for the wording this inscription denotes *Raṭṭapāḍi* as *Iraṭṭaipāḍi Eḷarai ilakkamum* instead of merely saying *Iraṭṭaipāḍiyum* as in 163 of 1923. The power of checking the default is given in this inscription to the *Sraddhāmantas* also, and not merely to the *Samvatsara vāriyam* and the S'rīvaiṣṇavas as in 163. Another part of the locality Ḥrṣīkesavacceri is mentioned.

(1) Svasti S'rī [||] Tirumagal polap perunilaccelviyu[1]-ntanakke urimai pūṇḍa maimanakkoḷak Kāndaḷūrccālai kalamaṛut(t)aruli Veṅkai nāḍuṁ Kaṅgaipāḍiyum Nuḷ[2]-ambapāḍiyum Taḍigaipāḍiyum Kuḍamalai nāḍuṅ Kolla muṅ Kalingamum eṇdis'ai pukaḷtara Īḷamaṇḍalamum Iraṭṭaipāḍi eḷarai ilakkamum tiṇḍiral venṛri [3] taṇḍāl koṇḍa tanneḷil [4] vaḷarūḷi [5] ellā yāṇḍum toḷuda kai vilaṅgum yāṇde s'eḷiyaraittes'ukol

[1] யுந்தனக்கெ.

[2] Reads நுளம்ப.

[3] திண்டிறல் வென்றித்தண்டால்.

[4] தங்னெழில் is the reading in this inscription. In 163 of 1923 it reads தனெழில்.

[5] From here the inscription is not in a continuous line but appears to be at right angles for the rest of the line and for the

(2) S'rī Korāja Rājakesari parmarāna S'rī Rājarāja devaṛkku yāṇḍu 24[1] āvadu Kāliyūrkkoṭṭattu tankūṛṛu[2] Uttarameruca̤turvedi maṅgalattu, S'rī Veli viṣṇu gṛhattu ninṛuarliya S'rī Rāghava devaṛukku Sri Hṛṣīkes'avacceri Surasāramapi Narasimka kramavittaṉ vaitta [3]tirunāndā vilakku [4]oṅṛukku vaitta āḍu toṇṇuṛṛu āru. Ittoṇṇūṛṛu ārukkuṁ Ivvūr Perilamaiyāre puṇaiyāc cāvā mūvāp perāḍāha

(3) Candrādityar vara nittamuḷakku[5] nei[6] muṭṭamai aṭṭavippa(r)kaḷāhavuṁ. Muttil a(v)vaṇḍu[7] samvatsara variyañce(y)yum Perumakkalum S'raddhāmantarum[8] S'rīvaiṣṇavarum daṇḍippārāha Vaittom Mahā Sabhaiyom ||.[9]

III

165 of 1923

A third inscription of Rājarāja (from the same place as the two previous records) with the 'same historical introduction' of *tirumagal pola* is recorded by 165 of 1923 and belongs to

corresponding portion of the next line which is indicated by two stars in the proper place.

[1] 24 ஆவது—24 in Tamil numerals.

[2] Reads தங்கூற்று.

[3] திருனொந்தா.

[4] ஒந்றுக்கு.

[5] Reads னித்தம்.

[6] னெ(ய்) for நெய்.

[7] அவாண்டு for அவ்வாண்டு.

[8] Reads மன்தரும்.

[9] The third line does not run to the full length of the first two lines and ends within half their space.

the 21st year of the reign. As there is no mention of the country of *Iraṭṭaipāḍi* it has been surmised that the conquest of Raṭṭapāḍi must have taken place after the 21st year [1] and as the same is referred to in the inscriptions of the 22nd year (*e. g.* 163 of 1923) it must have been completed before the 22nd year was over. Here is an instance of the use of the historical *pras'astis* which carefully include the achievements of their kings as years roll on and grow in length with the length of the reign.

The object of the inscription is to record the gift of a perpetual lamp (*Nandā vilakku* to the Vellaimūrti Ālvār of S'rīveli Viṣṇugṛha by a resident of Nārāyaṇacceri (another part of Uttaramerūr) called Sanna Saṭṭi Kramavittan. For this purpose the donor gifted, (as in the case of 163 and 164 already noticed) 96 sheep under the same conditions with the stipulation that the lamp was to be maintained as long as the sun and moon endured. The *Perilamaiyār* had the supervision of the charity and were responsible for the supply of one-fourth measure of ghee every day for the lamp. Any default in the arrangement was to be enquired into, and the defaulter punished by the *S'raddhāmantas* and the Srivaiṣṇavas of the place. This was probably intended to enforce the sanction as early as the default was noticeable and not to wait for the meeting of the *Sabhā*. The 96 sheep were to be considered, as in the earlier inscriptions, as perpetually maintaining their number. The omission of the *Saṃvatsara Vāriyam* or the Annual Committee enforce the sanctions is noteworthy.

(1) Svasti S'rī [||] Tirumagal polap perunilaccelviyun[1] tanakke [2]yurimaipūṇḍa maimanakkoḷa Kāndalūr

[1] Nilakanta Sastri, *Colas*, Vol. I, p. 210.
[2] Reads புள்நாக்கெ.
[3] Reads புரிமை.

cālai kalamaṛuttaruli Vengaināḍuṅ Gaṅgaipāḍiyu(m) Nulampapāḍiyum Taḍigaipāḍiyuṅ Kuḍamalaināḍuṅ Kollamum Kaliṅgamum endis'ai puka

(2) Itara Īḷamaṇḍalamum tiṇḍiṛal venṛi[1] taṇḍā(l) koṇḍa tanneḷil vaḷaruḷi ellā yāṇḍuntoḷuda kai vilaṅgum yāṇde s'eḷiyaraittes'u koḷ Ko Rāja Rājakesari parmarākiya S'rī Rājarāja tevaṛkku yāṇḍu irupattonṛāvadu Kāliyūrkkoṭṭattu tankūṛṛuttarameruc caturvvedi

(3) Maṅ(ga)lattu S'rī Veli Viṣṇugṛhattu Vellai mūrtiāḷvārkku S'rī Nārāyaṇacceri Kilākkil S'anna S'aṭṭi kramavita(n)vaitta [2]Nandā vilakku onṛināl āḍu toṇṇūṛṛāru Ittoṇṇūṛṛā rukkum ivvūrp Periḷamaiyāre puṇaiyāhaccāvā mūvāpperāḍāha Candrāditya vaṛa nittam uḷakku nei muṭṭāmai aṭṭivippārkaḷāha. [3]Muttil S'raddhāmantarum S'rivaiṣṇavarume daṇḍippār(ā)ka v(ai)ttom mahā sabhaiyom [||] [4]

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[1] Reads வெற்றி.

[2] Reads ஞந்தா.

[3] From here in this third line the inscription is continued on a different stone and exceeds the length of the other two lines about 3½ feet.

[4] I am thankful to Professor K. A. Nilakanta Sastri who kindly verified my reading of the inscriptions—164 and 165 and cleared my doubts in certain parts.

VIS'EṢĀMRTA

OF

TRYAMBAKAMIS'RA

AN ORTHOGRAPHICAL LEXICON

EDITED BY

H. G. NARAHARI, M.A.,

Adyar Library

ADYAR LIBRARY

1943

PREFACE

In the following pages I edit for the first time the text of the *Vis'eṣāmṛta* of *Tryambakamis'ra*. It is a little known[1] orthographical lexicon which gives the several forms in which the same word may appear. What the *Kavirahasya* of *Halāyudha* is for Verbs, that this lexicon is for Nouns. *Oppert* was the first to know of the existence of a MS. of this work. In the Private Library of a Paravastu Veṅkaṭaraṅgācārya of Vizagapatam, he notices a MS. of the *Vis'eṣāmṛta*. He had no opportunity to examine the MS., and he does not mention[2] the name of the author of the work. Besides this, *Aufrecht*[3] was aware of only one other MS. which is deposited in the Govt. Oriental MSS. Library, Madras. He knew also that the author of the *Vis'eṣāmṛta* is *Tryambakamis'ra*. The Adyar Library has another MS. of this work, and this was known to neither of these scholars. It is a fairly old palm-leaf MS., written in Telugu characters and contains 3 folia. It bears the shelf-number XX. G. 4, and is mentioned on p. 15a of the Second Part of the Library Catalogue. The work is here

[1] Mr. Ramavatara Sarma's *List of Sanskrit Lexical Works Known to Us* in the introduction to his edition of the *Kalpadrukos'a* (Gaekwad's Oriental Series, No. XLII) does not contain the name of the *Vis'eṣāmṛta*. He must, however, have been aware of the existence of the work, for he mentions its name on p. 48 of his introduction.

[2] *List of Sanskrit MSS. in Southern India*, I, 580.

[3] *CC*. I. 582 a; II. 138 a.

called *Viṣāmṛta*, probably on the basis of the final colophon which runs:

Iti s'rīmadaruṇakaṭākṣavīkṣaṇasampāditānandamukundakarāravindanayanāravindapūjitapādāravindasakutukacandras'ekharadayāvalambanacitatribhūvanasāmarthyajagadekapaṇḍitahaṁvīras'rīmattryambakamis'raviracitaṁ viṣāmṛtaṁ nnāma pāṇḍityarasāyanaṁ sampūrṇam.

The work is, however, called *Vis'eṣāmṛta* in the last line of the final verse which runs:

Sampūrṇaṁ sakalāgamāntararasāsvādaṁ vis'eṣāmṛtam

But the name *Viṣāmṛta* seems also to have the sanction of tradition. Thus in the introductory verses of the *S'abdārthakalpataru*[2] of *Veṅkata*, a reference is made to the *Viṣāmṛta* as an earlier lexicon:

नानार्थरत्नमाला च पर्यायार्णव एव च ।
शब्दशब्दार्थमञ्जूषा शब्दलिङ्गार्थचन्द्रिका ॥
पर्यायरत्नमाला च शब्दरत्नं विषामृतम् ।
सरस्वतीविलासश्च विद्वद्भिस्समुदाहृताः ॥

And there is no reason to believe[3] that this *Viṣāmṛta* is different from the *Vis'eṣāmṛta*, the work now on hand.

Very little information is available about the author. In the body of the text, he clearly cites no ancient author or work by name. The opening verse of the work is an invocation to *S'iva*, and this is proof of his being a S'aivaite. In

[1] *Fol.* 3b.

[2] *Descriptive Catalogue of Sanskrit MSS. in the Govt. Oriental MSS. Library, Madras*, Vol. III, pp. 1215.

[3] *Ibid.*, p. 1195.

the next verse, he speaks of his study of 32 commentaries before he compiled his list of words :

श्रीमद्द्वात्रिंशद्भाष्यप्रविगतपदवैचित्र्यविच्चित्रवृत्त्या
संज्ञातं शब्दजातं समरसमनसाकिञ्चिदूनं विलोक्य ।
श्रीमद्वाणीविलासे परिगतपदतश्शेषबुद्ध्यातिसूक्ष्मं
कुर्वे निर्वाच्य भाष्यान्तरगतसरसान् सद्विशेषामृतौघान् ॥

It is not possible to say also anything definite as regards the date of the work. The *Vis'eṣāmṛta* appears to be a late work belonging to the period when it was no longer the fashion to compose the major type of lexica, the synonymous or the homonymous. It probably belongs[1] to the group of lexica composed after the *Medinī* (c. 1200 A.D.)[2]. If so, the work cannot have been composed before c. 1200 A.D. It seems possible to restrict this *terminus a quo* further. In the verse cited just above, the *Vis'eṣāmṛta* is described as a sort of supplement to the *Vāṇīvilāsa*. It is not impossible that this *Vaṇīvilāsa* is identical with the *Sarasvatīvilāsa* of *Saridvallabhamis'ra*,[3] and that *Vāṇī*, a synonym of *Sarasvatī* has been adopted in citation for the sake of metre. If so, the *Vis'eṣāmṛta* should be regarded as later than the *Sarasvatī-vilāsa* which also is probably later[4] than the *Medinī*. The *terminus ad quem* is given by the *S'abdārthakalpataru* which, as stated already, mentions it as an earlier lexicon. This work does not seem to have dated later than c. A. D. 1750,[5] so that A. D. 1700 will be the latest limit for the composition

[1] Ramavatara Sarma, *op. cit.*, pp. xli, xlviii.

[2] *Ibid.*, p. xl.

[3] The Adyar Library has a MS. (XIX. E. 4) of this work. A MS. (D. 1776.) of it is available also in the Govt. Oriental MSS. Library, Madras.

[4] Ramavatara Sarma. *op. cit.*, pp. xli, xlviii.

[5] See my *Manuscripts Notes* in the *Adyar Library Bulletin*, Vol. VII, p. 41.

of the *Viśeṣāmṛta*. The date of the *Viśeṣāmṛta* should, for the present, lie only between the two very broad limits, A.D. 1200 and 1700.

Of the *three* MSS. mentioned at the beginning of this introduction, only *two* were available to me. The Adyar Library recently got a transcript made from the Govt. Oriental Library MS. described under the number 1752 in the Descriptive Catalogue of that Library. This transcript bears the Adyar Library shelf-number LIV. B. 3. In the preparation of this Edition, I have collated this transcript with the Adyar Library MS. mentioned above. The latter is designated *A*, and the former *B*. There is very little difference in the readings given by these two MSS., and where one is corrupt, the other fails as much. I have been obliged to give my own suggestions in most cases, as is testified by the footnotes. A really good edition of the work is possible only when more MSS. are discovered. My endeavour at present is only to give as readable a text as possible as the material on hand allows me.

At the end of the text I append a list of those words whose variant forms the lexicon gives.

Before concluding, I must not forget to mention with gratitude the many kind suggestions offered by my professor, Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), in the preparation of this Edition.

H. G. NARAHARI

शिवाभ्यां नमः

विशेषामृतम्

त्र्यम्बकमिश्रविरचितं

[सौरे रासाधारं मौरीविशदां कथं कममानीयम् ।
पौरीषालाधारं][1] गौरीरमणं भजामि कमनीयम् ॥
श्रीमद्द्वात्रिंशद्भा[2]ष्यप्रविगतपदवैचित्र्यविच्चित्रवृत्त्या
संज्ञातं शब्दजातं समरसमनसाकिंचिदूनं विलोक्य ।
श्रीमद्वाणीविलासे परिगतपदतः शेषबुद्ध्यातिसूक्ष्मं
कुर्वे निर्वाच्य भाष्यान्तरगतसरसान्[3] सद्वि[4]शेषामृतौघान् ॥
तन्निबन्धनसारेण करिष्यामि पदावलिम् ।
कलयन्त्वलसद्बुद्ध्या सर्वभाष्यार्थवेदिनः ॥
अनाध्यायमहं कुर्वे तदन[5]ध्ययनात्परम् ।
एतत्स्वाध्यायसरसं तपःस्वाध्ययनात्परम्[6] ॥

[1] This verse is so far corrupt. Both A and B give this meaningless reading which seems to be hardly capable of rectification.

[2] There is metrical disturbance here, which does not occur if the wrong form द्वात्रिंशभाष्य, given by both A and B, is allowed to prevail.

[3] A reads सरणेः.

[4] B reads निर्विशेषा cett.

[5] A and B wrongly read अनाध्ययनात्परं.

[6] A reads स्वाध्यायनःपरं ; B reads स्वाध्यायतत्परम्.

विरिञ्चिनो विरिचनो विरिञ्ची च विरिञ्चनः ।
विरिञ्चश्च विरिञ्चिश्च विरिञ्चीरपि कथ्यते ॥ १ ॥
परमं परमेष्ठी च [1]परमश्चापि कथ्यते ।
पिता पितामहः पीता पैतामहपितामहौ ॥ २ ॥
स्वयंभूर्भूः स्वभूः स्वर्भूर्विधाता विधता विधा ।
धाता धता च द्रुहिणो द्रुहणः [2]द्रोहणो ऽपि च ॥ ३ ॥
पुण्डरिः[3] पुण्डरी पुण्ड्रः[4] पुण्डरीको (ऽथ पुण्ड्रकः)[5] ।
महादेवो महोदेवो वामदेवो ऽपि वामनः ॥ ४ ॥
भवा भवानी शर्वाणी शर्वा सर्वा च मङ्गळा[6] ।
सर्वा सर्वी मङ्गळा च सार्वमा सर्वमङ्गळा ॥ ५ ॥
चण्डिका चाण्डिका चण्डी मयुर्मायुश्च किंनरे ।
महद्बिलं महद्विलं महाबिलमहाबलौ ॥ ६ ॥
धरा धारा धिरा धीरा वसुधा वसुधी सुधी ।
अनुपं चाप्यनूपं च न्नूपं चाप्यनूपकम् ॥ ७ ॥
गोष्ठं गौष्ठं च गोष्ठी च गोष्ठानं गौष्ठिकं तथा ।
जीमूतो वनमूतश्च जीवमूतश्च जीवनः[7] ॥ ८ ॥
स्याद्दक्षिणा दक्षिणानी चाभ्रं चाभ्रश्च वारिदे ।
बलिध्वंसी बलध्वंसः कमलं[8] कमला मतां ॥ ९ ॥
देवता देवतो दैवं दैवतं देव इत्यपि ।

[1] A is worm-eaten here ; B reads परोरश्चापि.

[2] Both A and B read द्रषणो प्रोषणोपि च.

[3] A and B both read पुण्डरी here also, which is meaningless.

[4] A is worm-eaten here ; B wrongly reads पुण्ड:.

[5] A and B are here worm-eaten. This is my suggestion to fill up the gap.

[6] Both A and B wrongly read वागळी.

[7] Both A and B repeat this half as the latter part of verse 33.

[8] A reads कमला च cett ; B reads कमा च cett, Both are absurd.

दिविषत्स्याद्दिविषदो दिविसद्दिवसत्तथा ॥ १० ॥
स्वः स्वर्गः स्वर्गसर्गश्च[1] सुरद्विट् च सुरद्विषः ।
ब्रह्मा ब्रह्म च ब्रह्मश्च स्रष्टा स्रष्टश्च संमतः ॥ ११ ॥
परमेष्ठी[2] पारमिष्ठिः[3] परमेष्ठीरपि स्मृतः ।
स्यादिन्द्रावरजश्चेन्द्रावरः पद्मा च पद्मिनी ॥ १२ ॥
चक्रपाणिश्चक्रपाणी शिखरं शेखरं तथा ।
स्याद्विश्वसृड्विश्वसृजो[4] गिरीशो गिरिशस्तथा ॥ १३ ॥
मृडो मृडी कृत्तिवासाः कृत्तिवासोऽपि दृश्यते ।
पुष्पधन्वा पुष्पधन्वो दुन्दुभिर्दुन्दुभोऽपि च ॥ १४ ॥
कौमोदकी कौमुदकी नन्दको नन्दकं तथा ।
पाञ्चजन्यः पाञ्चजन्यं शौरी शौरिश्च संमतः ॥ १५ ॥
अजगाव[5] अजीगावमजगोऽजगवं तथा ।
स्यात्पारिषत्पारिषदो दुर्गा दुर्गी च दुर्गिका ॥ १६ ॥
सुनासिरः सुनासीरः पुरन्दश्च पुरन्दरः ।
प्राकाम्यं च प्रकाम्यश्च प्राकाम्यस्तेऽपि न स्त्रियाम् ॥ १७ ॥
पद्मनाभिः पद्मनाभः पद्मगर्भादिकं व्रजेत् ।
व्योमकेशो व्योमकेशी वृत्रहा वृत्रहोऽपि च ॥ १८ ॥
वास्तोष्पतिर्वास्तुपतिः कुलीशं कुलिशं तथा ।
वैनतेयो वैनतेयोग्रश्चोग्री[6] च संमतः ॥ १९ ॥

[1] A reads स्वर्गस्वर्गाश्च ; B reads स्वगसर्गाश्चै which is wrong.

[2] A has lacunae here ; B reads पारमेष्ठी.

[3] A and B read पारमिष्टिः

[4] A and B wrongly read स्याद्विश्व सृड्विश्व सृजो.

[5] A and B read आजगाव.

[6] This is my suggestion. A and B have both wrong readings here. A reads वैनतेयं स्तोग्रश्चौग्री ; B has वैनतेयः स्तोग्रश्शोग्री.

धूर्जटिर्धूर्जटी चैव नमुचिर्नमुचीति च ।
ध्वगध्वजश्च ध्वजेत्युक्तं दम्भोलिः क्लीबपुंसयोः ॥ २० ॥
सुधर्मा च स्वधर्मा च मेनका मेनकीति च ।
मेघवाहो मेघवहो मेघवाहन इत्यपि ॥ २१ ॥
अमरा चामरी चामाप्यमरावतिरित्यपि ।
अमर्या चामरवती चामरा चामरावती ॥ २२ ॥
जातवेदो जातवेदाश्जि[1]तवेदो ऽपि दृश्यते ।
आश्रयाशी चाश्रयाशो बर्हिः शुष्माप्यदन्तकः ॥ २३ ॥
कृष्णवर्त्मा च कृष्णश्च वर्त्मो वर्त्मीति कथ्यते ।
बाडवो बडवश्चैव बाडबो वाडवानलः[2] ॥ २४ ॥
क्षरः क्षारोऽपि रक्षा च रक्षो भस्मनि पुंस्यपि ।
क्रव्यादः क्रव्यदः क्रव्यात्क्रव्यादिकमपीष्यते ॥ २५ ॥
कोणपः कोणपी कोणः कोणी कोणिश्च संमतः ।
समवर्ती समावर्ती समवर्तिरपीष्यते ॥ २६ ॥
असुरश्चासुरो ऽपि स्याच्छमनः शमगः शमः ।
जगत्प्राणो जगत्प्राणी जागत्प्राणश्च कथ्यते ॥ २७ ॥
मनुष्यधर्मा मानुष्यो मनुष्यो धर्म इत्यपि ।
विश्रवो वैश्रवो वैश्रो वैश्रवाश्चापि विश्रवः ॥ २८ ॥
विश्रवान्स्याद्वैश्रवणो वैश्रवाणो ऽपि दृश्यते ।
मयुर्मायुर्मयूरश्च मायूरो ऽपि च दृश्यते ॥ २९ ॥
वियतश्च वियच्चैव यच्च विर्वीति च क्वचित् ।
अभ्रमूरभ्रमुश्चाभ्रश्चाभ्रीति तु विदृश्यते ॥ ३० ॥

[1] A and B both read here स्तित cett.

[2] A and B both read वाडबानले.

प्रतीच्यथापि प्रातीचमनुविद्धयन्ति[1] कामतः ।
ताम्रपर्णी ताम्रवर्णी ताम्रकर्णी तु च क्वचित् ॥ ३१ ॥
ताम्रकर्णी ताम्रकर्णिस्ताम्रकी ताम्रकं स्मृतम् ।
ताम्रकर्णी[2] च दिग्दन्ती कान्ताभेदे सुसंमतः ॥ ३२ ॥
अञ्जना चाञ्जनी चाञ्जा चाञ्जी स्यादञ्जनावती ।
जीमूतो वनमूतश्च जीवमूतश्च जीवदः ॥ ३३ ॥
गर्जी च गर्जितो गर्जो गर्जङ्किकमपि स्मृतम् ।
क्षणप्रभः स्यात्क्षणिका क्षणका च क्षणप्रभा ॥ ३४ ॥
विद्युता विद्युदा विद्युत्तटिता तटिदा तटित् ।
वृष्टौ वर्षं वर्षणं च वर्षो वर्षाश्च वार्षणम् ॥ ३५ ॥
अवग्राहो ऽवग्रहश्च ग्राहो च ग्रह इत्यपि ।
उपलश्चोपलं चोपं पलं चोपालमित्यपि ॥ ३६ ॥
अब्जोऽब्जं चाब्जकश्चाब्जिनी[3]ति सुधाकरे ।
प्रसादश्च प्रसादं च सादः सादं च सादिनम् ॥ ३७ ॥
लक्ष्यं लक्षं लक्षणं च लक्ष्मणं लक्ष्म लाञ्छने ।
पालिः पाली च पालिश्च[4] पालिकश्च[5] निकेतने ॥ ३८ ॥
नीहारो निहरश्चैव निहारो नीहरोऽपि च ।
हिमनी च हिमानी च हीमानी हिमसंहतौ ॥ ३९ ॥
मरुर्मरिर्मुरिर्मूरी मिरुश्चापि मरुस्थले ।
धनूर्धन्वं धनवनं धन्वा धिन्वा धनुर्मतौ ॥ ४० ॥

[1] A and B both read ०मन्वमध्यापि which conveys no sense.
[2] A and B read ताम्रशेती.
[3] A and B read ब्जजीरीत्युमसुधाकरे which is absurd.
[4] A and B read only पालिश्च which is redundant.
[5] A and B have पालिश्चापि न. I suggest this form.

विष्टपं विष्टभं विष्टं विभं वष्टभवेष्टभे ।
निकेतनं च नीकेतं केतं नीकेतनं गृहे ॥ ४१ ॥
एडूकं चैडुकं चापि वस्त्यं वास्त्यं च वास्ति च ।
निकायश्च निकायं च नीकायं निलये मतम् ॥ ४२ ॥
धिष्ण्यं[1] धैष्ण्यं[2] च धीष्ण्यं[3] च दिष्टिश्चापि[4] गृहे मतम् ।
निलयं विलयं चैव संस्त्यानं[5] संस्त्यनं तथा ॥ ४३ ॥
वसनं च वसानं च निवसं च निवासनम् ।
निवासनं निवसनं वासं वासश्च मन्दिरे ॥ ४४ ॥
नभो नभं नभसनं नभसं नभनं च खे ।
भरको भारको भर्ता हरको ऽपि च तादृशः ॥ ४५ ॥
उपकारश्चोपकारी घटकारो ऽपि तादृशः ।
चलनं चालनं चापि वेदना परिवेदनम् ॥ ४६ ॥
सेवा च सेवनं चापि हुताशश्च हुताशनः ।
कुपितः कोपितः कोपी कोपवान्कोपको ऽपि च ॥ ४७ ॥
उपालम्भ्यश्चोपलम्भ्यो लम्भ्यश्चेति तथा मतः ।
विशोषणं च शोषश्च शोषणं समशोषणम् ॥ ४८ ॥
तुर्यश्चतुर्थश्चरमश्चतुष्टं च चतुष्टयः ।
तापः प्रतापः संतापः समतापश्च तापनम् ॥ ४९ ॥
सत्कारी चापि सत्कारो घटकारो ऽपि तादृशः ।
उपकारोऽपि नान्नः स्यादित्यादादेव[6] येषु ते ॥ ५० ॥

[1] A and B read ष्ठ्यं.
[2] A and B have ष्ठ्यं.
[3] A and B read ष्ठ्यं.
[4] A and B have ष्टं.
[5] A and B both have संस्त्यायं संस्त्ययं.
[6] A and B both read thus. It is not clear.

वेदना वेदनं चापि परिवेदनमित्यपि ।
चारः प्रचारः संचारश्चरणं चर इत्यपि ॥ ९१ ॥
त्यजेतवांस्त्याजितवांस्त्यक्तवांस्त्वं हि तादृशः ।
आर्तिकत्वं चार्तिकृत्यमार्तिकं रणमित्यपि ॥ ९२ ॥
हर्ता च हारको हारी हरको भरकस्तथा ।
भर्ता च भारको भारी भारवो ऽपि च दृश्यते ॥ ९३ ॥
गृह्णाति चापि गृह्णन्ति गृणन्ती च गृणातिका[1] ।
लता च लतिका चापि तती च ततिकापि च ॥ ९४ ॥
सन्धः स्थितः स्थश्च तथा याजको याज्य इत्यपि ।
याजी च याजको दीक्षो दीक्षवान्दीक्षितश्च सः ॥ ९५ ॥
अन्तो ऽवसायी चान्तेवसायीचान्तेय इत्यपि ।
समज्या च समाज्या च समाजः समजस्तथा ॥ ९६ ॥
आस्थायी चाप्युपस्थायी[2] चास्थानं चापि च स्त्रियाम् ।
अध्वरश्चाध्वर्युरपि होता होतकहोतरौ ॥ ९७ ॥
वेदिर्वेदी च वैदी च[3] वेदिका चापि वैदिकी ।
कुशलः कुशली चापि कुशी कुशलवानपि ॥ ९८ ॥
दक्षिणेयो दक्षिणावान्दाक्षिण्यो दक्षिणोऽपि च ।
कुमनाः दुर्मनश्चापि विमनाश्चामना अपि ॥ ९९ ॥
परिक्षिकः परिक्षी च पारिक्षकपरीक्षकौ ।
उदारश्चाप्युदारेति[4] सकलं[5] सकलोऽपि च ॥ ६० ॥

[1] This entire line is not clear.
[2] A and B both read चाप्युपयथा.
[3] B absurdly reads वैदाधिचं वेदी.
[4] A has lacunae ; B reads वेदारश्चोदार इति.
[5] A reads सुकक्रील; B has सकील.

वित्तो वेत्ता[1] विवित्ती च वित्तको वित्तवैत्तिकौ ।
लुब्धश्च लुब्धको लौभ्ये लोभी लोभक इत्यपि ॥ ६१ ॥
वेश्या वश्या च वेशी च वेशिनी वेश्यकापि च ।
धन्या च धनिका धानाप्याधानी धानकोऽपि च ॥ ६२ ॥
कम्रः कमयिता कामी कामुको काम्य इत्यपि ।
पल्लुः पल्लविको फल्ली पल्लवः पल्लवी तथा ॥ ६३ ॥
दयावांश्च दयालुश्च दयाकारी दयायुते ।
वत्सको[2] वत्सिको वत्सी मत्सरी मात्सरी तथा ॥ ६४ ॥
भक्षी च भक्षणो भाक्षी भक्ष्यवानपि तादृशः ।
श्रद्धावाञ्श्रद्धयालुश्च श्रद्धालुः श्राद्ध[3] इत्यपि ॥ ६५ ॥
चण्डः प्रचण्डश्चण्डालश्चण्डचाण्डिक चण्डिकाः ।
प्रसारी च विसारी च सारी सरक इत्यपि ॥ ६६ ॥
जागरूको जागरिको[4] जाग्री जाग्रतिकोऽपि च ।
वाचालो वाचिको वाची वाचाटोऽपि च दृश्यते ॥ ६७ ॥
मायाकोऽपि च मायी च मायिकोऽपि च तादृशः ।
निःस्वो निःस्वी निःस्वकोऽपि दरिद्रोऽथ दरिद्रकः[5] ॥ ६८ ॥
सुषमा सुषमी चापि श्रितश्चाश्रित इत्यपि ।
वाशितं वशितं[6] चैव जतुका जतु जातुकम् ॥ ६९ ॥
कौटिल्यं कुटिलं चापि वरेण्यो वर्य इत्यपि ।

[1] A and B both read चेत्तो.
[2] A and B read वत्सलो.
[3] A is broken here ; B has श्रद्ध.
[4] A and B read जागरीको.
[5] A reads दरिद्रो दारिकेपि च ; B has दरिद्रं cett.
[6] A and B read वार्शिका वशिकं.

अग्रमग्र्यं[1] चाग्रमिति विवशश्च[2] विवश्यकः[3] ॥ ७० ॥
पुष्कलः पुष्कलन्ती च पौष्कलोऽपि च दृश्यते ।
मलीमसं च मलिनं माली मालिन्यमित्यपि ॥ ७१ ॥
भुक्तिका चापि भुक्तिश्चात्युच्चैरुच्चक इत्यपि ।
उच्चलं चापि कथितं मणितं माणितं तथा ॥ ७२ ॥
विरुद्धं चापि वैरुध्यं रतं चापि रतिस्तथा ।
आरतिर्विरतिश्चापि वेल्लितं वल्लितं तथा ॥ ७३ ॥
ग्रथितं ग्रन्थितं ग्रन्थं विततं विस्तृतं ततः ।
अन्तर्गतं चान्तरं चाप्यन्तरङ्गं च कथ्यते ॥ ७४ ॥
मूर्च्छितं मूर्च्छकं चापि मूर्च्छा मौर्च्छीति कथ्यते ।
पौरुष्यं पौरुषं चापि जघन्यं च जघन्यकम् ॥ ७५ ॥
क्षिप्तं परिक्षिप्तमपि विक्षिप्तं चापि तादृशम् ।
समौ मृतं च मृतकं वृतं परिवृतं तथा ॥ ७६ ॥
पुलकश्च पुलाकश्च पूलाकश्चापि[4] कथ्यते ।
प्रतिकूलं प्रतीकर्म प्रतीकारः प्रतिक्रिया ॥ ७७ ॥
भूतिकं भौतिकं चैव विभूतिर्भूतिरित्यपि ।
सहस्रमपि साहस्रं नियुतः प्रयुतो ऽपि च ॥ ७८ ॥
जम्बुको जाम्बुको जम्बु जाम्बको जुम्बकोऽपि च ।
जम्बालो ऽपि च जिम्बालो जञ्जुबालोऽपि च क्वचित् ॥ ७९ ॥
चिपिट[5]श्चिप्रटश्चैव[6] चिपुटश्चापुटोऽपि च ।

[1] A and B both read अग्रां.
[2] A and B both read विविंशश्च.
[3] Both A and B read विविंशकः
[4] A reads पूलक and B has पूलिक.
[5] A reads चिप्युट.
[6] A and B both read श्चपुट.

चपेटिका चपेटाच[1] त्रपेटः[2] पुटिकापि च ॥ ८० ॥
आलोकश्च विलोकोऽपि लोकोऽपि च विलोकनम् ।
मानदो[3] मानितश्चापि[4] पटको[5] पटलो[6]ऽपि च ॥ ८१ ॥

एतच्छब्दपरंपरार्थकलने द्वात्रिंशद्भाष्यावली-[7]
प्रोद्यत्सारविलासभासुरलसत्स्वान्तो विना भूतले ।
को वेत्त्येव विचिन्त्य निर्मलधिया पुत्त्रोपरम्याम्यहो
नो चेद्देवमहो महेश्वरसमः को वास्ति सर्वंकषः ॥
श्रीमच्चन्द्रकिशोरखेलनलसन्मौलीसमालोकन-
प्रोद्यन्मानसचन्द्रशेखरदयासंप्राप्तविद्यानिधेः ।
श्रीमत्त्र्यम्बकमिश्रविश्रुततरतः सम्यक्कृतं सादरं
संपूर्णं सकलागमान्तररसास्वादं विशेषामृतम् ॥

इति श्रीमदरुणकटाक्षवीक्षणसंपादितानन्दमुकुन्दकरारविन्दनयनार-
विन्दपूजितपदारविन्दसुकुतुकचन्द्रशेखरदयावलम्बनचिततत्रिभावन-
सामर्थ्यजगदेकपण्डितहंवीरश्रीमत्त्र्यम्बकमिश्रविरचितं
विशेषामृतं नाम पाण्डित्यरसायनं संपूर्णम् ॥

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[1] A and B both have चपुटिका.

[2] A and B both have चापुटी.

[3] A and B read मानकी.

[4] A and B have मानवो.

[5] Both A and B read पंटहो.

[6] A and B read पटवो.

[7] The metre is disturbed here. There is no such difficulty if the original form द्वात्रिंशभाष्यावली, given by both A and B, is allowed to remain.

APPENDIX

[This is an Index of those words whose variant forms are given by the lexicon. The numbers refer to the verses in which the words occur.]

A SANSKRIT LETTER OF MOHAMAD DARA SHUKOH

English Translation

I GIVE below a free English rendering of the Sanskrit letter, which was published in the October Issue of the Bulletin in 1940. As stated there, the letter was published in the way in which it was found in the manuscript, and in this translation, I am adding some notes where necessary emendations are suggested. All the sections begin with *Svasti S'rīmat.* This is a form of beginning letters in Sanskrit. *Svasti* means welfare or long life and *S'rīmat* means possessing auspiciousness. These two words are not added in the translation. The translation is only provisional. By the nature of the language employed in the letter, an accurate version is impossible. The corruptions in the text make the translation more difficult. It is hoped that even this provisional translation will be of help for the readers to understand the text. In the translation, the paragraph numbering is retained as it is found in the text and where there are noteworthy features in this numbering, they are explained in the notes.

I. Prowess which cannot be taken away, or withstood ; generosity ; sweetness of words that have to be honoured in matters to be executed,

that deserve to be borne on the head, that cannot be deceived in the world, that deserves to bé swallowed by the gods, that cannot be pierced through by scholars, that is a brother to nectar; bravery; majesty; heroism capable of discharging important duties; beauty; abundance of the highest dexterity which has attained to blissfulness and from which admixture of caste is taken away; adroitness—who is the abode of crowds of virtues beginning with these.

I. l. 1. RASB. has स्वार्यकार्य after शौर्यौदार्य and सर्वविद्याचार्य after कार्यविचार्य. l. 2. Read अभ्यवहार्य for अत्यवहार्य. RASB. reads so. Read धुर्यवीर्य for धुर्यवर्य. Or perhaps धुर्यवर्य qualifies सौन्दर्य, *i.e.*, beauty deserving to be coveted by those in responsible positions. l. 3. सौकर्य is repeated in RASB.

II. Who is a Chintamani (the celestial gem that provides all wishes of the worshippers) at the feet of the crescent-crested (Siva) that is being meditated upon in the minds for a long time by those who have escaped from worldly circumlocution, that has been anointed by the paste of the decoration of the brilliance of the cluster of rays that rise up together, that has the aggregate of the lustre of the moon, the fire and the sun, and that does not decay;

By whom have been deceived (*i.e.* surpassed) the master of words (Jupiter), the four-faced

(Brahman) and the wide-mouthed (Siva) by the beauty of the flow of sweetness in constructing and expressing extremely fascinating words.

II. 1. 1. Read समुदञ्चद्रोचि: First written समुदंचंद्रोचि: . Then the anusvāra above द scored by a line. RASB. has चर्वणचर्वित for चर्चनचर्चित This section contains two distinct epithets. But स्वस्ति श्रीमत appears only once.

III. Who is the abode of the assemblages of all virtues; whose brilliance is as firece as that of the fierce-rayed (sun); who is supremely handsome; by whom is contemplated Rama, son of Dasaratha who is dark like a new cloud; by whom has been imitated Parasurama in point of gifts; who is great in stature; by whom has been imitated Rama (Balarama) in point of fair complexion; by whom has been accomplished the study of Samans; in whom is the termination of the poverty of the Brahmins; who is a sporting ground for the goddess of speech; by whom the high-born damsels have been deprived of self-control on account of the lustre of his body; by whom the opponets have been driven away through friendliness; who is free from wrath; by whom has been resorted to the sipping of the nectar of auspicious benedictions; by whom have been satisfied all the desires of the crowds of mendicants; by whom has been conquered the god of love (Kamadeva) through his beauty;

who has a shining string of fame; for whom prostration has been begun by noble Brahmins with exalted and unrestrained epithets; who is the transformation of sanctity; who is an ornament to the learned; by whom retirement has been resorted to; by whom the curse of world's misery has been annihilated; who has desire to help the ordinary good people; who is a protector of kings with no desire (for rewards) at the time of their desire to speak to him; by whom the exploits of Arjuna have been performed; by whom the entire time has been devoted to the joy of learning; by whom the celestial village has been planted on the earth; in whose battles the enemies have been conquered.

III. l. 2. Read श्यामदाशरथि. RASB. reads so. Read महायाम. RASB reads so. Read धात्तल्यानुकृत. RASB. reads so. l. 3. Perhaps कृत before समधीत should come after साम. l. 4. Read शुभाशीःसुधा. RASB. reads so. l. 5. Read विस्फुरत्कीर्ति. RASB. reads विस्फुरितकीर्ति. Read द्विजवर. RASB. reads so. l. 6. Read श्रितविश्राम. RASB. reads श्रान्तविश्राम. Read जगद्दुःख. RASB. reads so. RASB. reads पामरापामरोप for पापसत्पामरोप. वित्रक्षाम not clear. मा means time and perhaps it means at the time of desire to speak; l. 7. Read समाचरित for प्रसमाचरित.

IV. By whom the crowds of disputants, not to be censured and deserving of praises, were immediately turned into fire-flies at the rising up of the sun (in the form) of all-wisdom, endowed with clearness in composing prose and poetry with are capable of being

attained (only) through inestimable good deeds that can be earned (only) through the dust on the feet of Siva (Lord of Physicians), which deserve to be propitiated by the foremost among the best of men, which are capable of being enjoyed in rapture, which deserve to be spoken of, which deserve to be saluted by the over-lord of the gods (in the form) of groups of poets, which are capable of being enjoyed incessantly, which can be spoken of along with nectar, which can be properly understood (only) through wisdom, which are flawless (and) which appeal to the heart.

IV. l. 1. Read पद्य for पद्या and गण्य for गम्य. वैद्यनाथ means शिव.

V. who is (like) the lord of Chandi (*i.e.* Siva) who is white like the mass of cuttle-fish bone (which is supposed to be the congealed seafoam), who is ferocious, who has performed the destruction of the very ferocious (demon) Munda and others, who is the master of the platform in the entire aggregate of the universe, sporting in dances and adorned with a heap of lotuses, by whom the head of the enemy of the lord of the earth was crushed to pieces reminding the deeds relating to Gandiva (the bow) of Arjuna at the time of the burning of the great Khandava (forest) having unexpected branches proceeding like fierce and uplifted circle of hands.

V. l. 1. RASB. has काण्डकाण्ड after पकाण्ड. l. 3. RASB. reads रासिक.

VI. By whom (even) the flocks of ravens with darkness terrible and crooked are made supremely resplendent by his lustre as of the fire at the time of deluge which swallows up the water to the bottom.

VI. l. 1. RASB. reads ज्वालाजालजाज्वल्यमान ; l. 2. RASB. reads कुटिलकालकालकालुष्य.

VII. Who is the abode for the repose of the play that cannot be transgressed, which has been resorted to by the entire host of sciences, which are an ocean of beauty (also salt) moving up, fondled by softness, shining forth, rising up and vert clear.

VII. l. 1. Read लालित्यौल्लाल्यमान. l. 2. RASB. reads लंबनानिलयेषु. In this section, the words स्वस्ति श्रीमत do not appear in the beginning. Perhaps this and the previous section were together counted as one, or this is an omission. Two separate epithets ending in a locative plural come together in a single section as in the 2nd section.

IX. By whom the three-fold world has been made into a hermitage; whose prosperity is without an example (*i.e.* equal); by whom the imitation by the lustre of the cold-rayed (moon) has been encircled (*i.e.* made impossible); whose fame is a necklace of pearls to the world; who has innumerable presents coming from the ends of the world (literally space); by

whom has been accomplished the eating of the nectar of the Lord's stories ; by whom has been effected the destruction of the assemblage of evil deeds ; by whom has been done the punishment of the wicked persons ; whose food is the nectar of auspicious benedictions uttered on the mention of the arrival of many kings announced by the door-keeper ; who has beautiful movements of the limbs ; who derives joy ; whose fame moves shining ; by whom the movements of evil-doers has been stopped ; by whom the conduct of good people is ever followed up ; whose conduct is good ; who is devoted to the thought of Brahman with no (other) thought ; whose conduct is widely known in the whole world-orb ; by whom the entire adultery has been wiped out ; by whom sorcery has been arrested ; by the spread of whose virtues, the (other) people have been surpassed ; who is an incarnation of Dharma ; by whom the crossing to the (other) shore of the ocean of worldly miseries has been taken up ; the flow of the nectar of whose words is resplendent ; who is a pilot in the ocean of literature ; who is a support to the world ; from the heads of whose enemies cut by the sword of very sharp edge along with their attendants, there is a shower of blood flowing without obstacle ; the progress of whose intellect is shining ; by whom the essence (of truth) has been known ;

the wandering of whose mind is like (that of) an elephant in the lake of supreme bliss ; who is an ornament to the orb of earth ; in the case of whose chiefs of proud enemies who are put to complete flight by the sound of the bows, the women of the harem have left off the jingling of the ornaments ; by whom revenge has been left off ; who does helps of various kinds to the virtuous ; who makes the world free from diseases ; by whom the syllable *Om* is (ever) remembered ; who is dedicated to Narayana who is free from (mental) modifications who has no form and who has a form ; by whom great authority has been won by the variety of his virtues ; by whom the expulsion of those that are opposed to Hari has been taken up ; by whom the deep gloom of the darkness of the Kali age has been completely destroyed through imitation of Prahlada ; by whom the banishment of the debased people has been accomplished ; by whom has been effected separation from the hosts of wicked people ; by whom has been adopted the remedy for the ruin of the three worlds ; by whom the splitting up of the poverty of the hosts of learned men has been accomplished ; who turns away his face from the wives of others ;

(*To be continued*)

MANUSCRIPTS NOTES

ALAṄKĀRAMUKTĀVALI BY KṚṢṆAYAJVAN

BY PANDIT S'IROMAṆI V. KRISHNAMACHARYA

THIS is one of the rare MSS. deposited in the Adyar Library, Madras. It is in palm-leaf. 14½ × 1½ inches. Foll. 104. Lines 6 in a page. Telugu character. Slightly injured. Shelf No. XXIX. K. 18. This work is not found in the collections of any other library nor is it mentioned in the *Catalogous Catalogorum* or in the *Sources of Vijayanagar History* by Dr. S. Krishnaswamy Aiyangar.

This is a treatise on rhetoric and poetics by Suṣṭhu Kṛṣṇayajvan son of Suṣṭhu Sūribhaṭṭa of Vādhūlagotra. The codex contains six chapters dealing with different topics as mentioned at the end of each chapter.

Vide :—

इति श्रीमद्वाधूलकुलतिलकसुष्ठुपदाङ्कसूरिभट्टोपाध्यायतनयकृष्णयज्वविरचिते अलंकारमुक्तावल्यपरपर्याये नृसिंहभूपालीये अलंकारशास्त्रे वर्णगणविवरणं नाम प्रथम उल्लासः ।

. . . . . शब्दार्थप्रतिपादनं नाम द्वितीय उल्लासः ।

. . . . . ध्वनिविशेषविवेचनं नाम तृतीय उल्लासः ।

. . . . . काव्यविशेषनिरूपणं नाम चतुर्थ उल्लासः ।

. . . . . नायकनिरूपणं नाम पञ्चम उल्लासः ।

. . . . . रसनिरूपणं नाम षष्ठ उल्लासः ।

The author was a protege of Gobbūri Nṛsiṁha, the nephew (sister's son) of Ātreya Rāmarāja of the Vijayanagar dynasty. The ancestry of this King Gobbūri Nṛsiṁha is traced thus from the

following stanzas in the work Alaṅkāramuktāvali. (Vide Appendix A).

Paternal ancestry

- Gobbūri Timma (solar race)
  - Gobbūri Koṇḍarāja
    - Gobbūri Timma (m. Ōbamāmbā. daughter of S'rīraṅgarāja of Vijayanagaram Empire)
      - Gobbūri Nṛsiṁha (the patron of Kṛṣṇayajvan)
      - Gobbūri Jagannatha
    - four other sons whose names are not given.

Maternal ancestry :

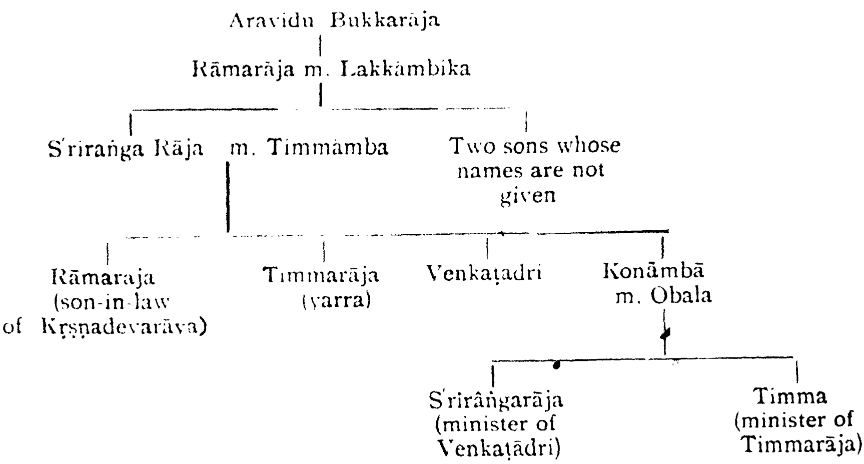
- S'rīraṅgarāja (Lunar race)
  - Rāma
  - Timma
  - Veṅkaṭādri
  - Obamambā (m. Gobbūri Timma)

The account given of the maternal ancestry by the author is identical with those given of the patrons by the author of the *Gītagovindavyākhyā* and the *Prasannarāghavavyākhyā*. Lakṣmaṇakavi who was the author of these commentaries was patronized by two persons, Tirumala and Timma of the Vijayanagar dynasty. *Gītagovindavyākhyā* was written under the patronage of King Tirumala, second son of S'rīraṅgarāja, the first and the third sons being Rāma and Veṅkaṭādri respectively. The dynasty as given in this work is as follows :

- Rama Raja (Lunar race)
  - S'ri Rangarāja
    - Rāmarāja
    - Tirumalarājā, (The patron of Lakṣmaṇa Kavi, the author)
      - four sons.
    - Veṅkṭādri

This account closely agrees with that given by Kṛṣnayajvan in his *Alaṅkāramuktāvali* under notice except for the absence of reference to Obamāmbā. The name Timma mentioned by Kṛṣna-yajvan appears to be a colloquial form of Tirumalarāja (Vide Appendix B).

Prasannarāghavavyākhyā was written by the same author under the patronage of Timma, the nephew of King Timmarāja (Tirumalarāja) through his sister, Konāmbā. He was also the minister of Tirumalarāja. This work gives the dynasty as set out below. (Vide Appendix C.)



This account also agrees with that given by Kṛṣṇayajvan in his *Alaṅkāramuktāvali* under notice except for mentioning Konāmbā as a sister of Timmarāja and for the absence of reference to Obamāmbā.

A comparison of the accounts of the genealogies given in the *Alaṅkāramuktāvali*, *Gītagovindavyākhyā* and *Prasannarāghava-vyākhyā* shows that Tirumalarāja mentioned in *Gītagovindavyā-khyā* is identical with Timmarāja mentioned in *Alaṅkāramuktā-vali* and *Prasannarāghavavyākhyā*. Ramaraja, the elder brother of Timmarāja was the son-in-law of Kṛṣṇadevarāya. Konāmbā and Ōbamāmbā were the sisters of Timmarāja. Thus we see that the ancestry of Gobbūri Nṛsiṁha on the mother's side is identical

with that given in the *Gītagovindavyākhyā* and *Prasannarāghavavyākhyā*.[1]

Evidences are available to arrive at the date of the work. For this, we have to ascertain the date of Gobbūri Nṛsiṁha, the author's patron. It is recorded in a stone in front of the Āñjaneya temple at Tonduri, Pulivendala Taluk, Cuddapah Dt. that Gobbūri Narasarāja (Nṛsiṁha) granted to the two sculptors two pieces of land in S. 1478 (1556 A.D.) for carving the Hanuman image.[2] Rāmarāja, the maternal uncle of Gobbūri Nṛsiṁha and the son-in-law of Kṛṣṇadevarāya, was also known as Aliya-Rāmarāja, who died in 1567 A. D. in Talakoṭa. From this it is possible to fix the date of Gobbūri Nṛsiṁha in the latter half of the 16th century A.D. Hence the date of the work may be placed roughly in the latter half of the 16th century A.D.

The work *Alaṅkāramuktāvali* is also known as *Nṛsiṁhabhūpālīyam* as the author illustrates the rules on rhetorics and poetics by referring to the virtues of his patron Nṛsiṁha.

The author refers in this work to (1) Bhartṛhari, the grammarian, (2) *Kāvyaprakāśa* of Mammaṭa, (3) *Saptapadārthī* by S'ivāditya and (4) *Sāhityacūḍāmaṇi*

APPENDIX A

अलंकारमुक्तावलिः

जयति तादृगमानुषपौरुषो जगति गोब्बुरितिम्मनृपात्मजः ।
नरपतिर्नरसिंहमुशन्ति यं नरहरेरपरावतरं बुधाः ॥
भूभृतो यस्य कूटस्थौ सूर्येन्दू वंशयोः पितुः ।
मातुर्विभातो ध्वजयोः कलधौतघटाविव ॥

[1] (Vide also the *Sources of Vijayanagar History* by Dr. S. Krishnaswami Ayyangar. Page XIV).

[2] *Inscriptions in the Madras Presidency* by Mr. V. Rangachari, Vol. I. page 634. No. 635 of Cuddapah Dt. Cited from *Inscriptions of Ceded Dts.* page 10, No. 29.

तद्गोब्बूरिनृसिंहेन्द्रवंशवाराकरद्वये ।
जाता महीभृन्मणयः कीर्त्यन्ते कतिचित् क्रमात् ॥
वंशे वारिजबान्धवस्य विमले जातो विभूषाजनि
क्षोणीपालमणिः क्षितेर्गुणनिधिर्गोब्बूरितिम्माह्वयः ।
यत्तेजः परराजमण्डलमहःस्पर्धातिबद्धादरं
छिद्रं योऽण्वपि नो परस्य सहते स्वस्यापि चेत्यद्भुतम् ॥
तस्यासीत्तनयः सुमेरुमहिमा श्रीकोण्डराजाभिधः

* * * * *

तस्यासंस्तनयाः पञ्च सम्यक्संतानशालिनः ।
नन्दनस्येव सुमनोनन्दनाः कुलशाखिनः ॥
तन्मध्ये नृपरत्नं समजनि महितं तिम्मराजाभिधानं

* * * * *

तस्यासीत् कश्यपस्यादितिरिव महिता धर्मपत्न्योबमाम्बा
तस्यां गोत्रप्रधानात् तत इव विलसद्विक्रमौ गोपगोपौ ।
इन्द्रोपेन्द्राविवास्यामित उचिततमौ श्रीधराराधनायां
जातौ पुत्रौ नृसिंहक्षितितिलकजगन्नाथराजाभिधानौ ॥

* * * * *

आत्रेयान्वयवार्धिवर्धनविधोस्तातस्य मातुर्ययोः
श्रीरङ्गक्षितिभृन्मणेर्भुवि बुधश्रेणीसुरक्ष्मारुहः ।

* * * * *

धर्मार्थकामा इव मूर्तिमन्तस्त्रयः कुमाराः पृथुकीर्तयोऽस्य ।
श्रीरामभूमीश्वरतिम्मराजश्रीवेंकटक्षोणिभृतो गुणाढ्याः ।

* * * *

गोब्बूरितिम्मधरणीन्द्रसुतेन तेन
जाता नृसिंहविभुनेह सपारिजाताः ।
श्रीरङ्गराजतनयाभरणोबमाम्बा-
गर्भाब्धिपूर्णशशिना सकलार्थिसंघाः ॥

तेनालंकृतिशास्त्रतत्त्वसरणिप्रव्यक्तये प्रेरितः
साहित्यार्णवकैरवप्रणयिना सत्प्रीतये सादरम् ।
वक्ष्यामि क्रमशोऽत्र वर्णगणयोः शब्दार्थयोश्च ध्वने·
र्वृत्तेर्नेतृरसस्य दोषगुणयोश्चालंकृतेर्लक्षणम् ॥

APPENDIX B

Page 212. *Sources of Vijayanagar History* by Dr. S. Krishnaswami Ayyangar and D. No. 11962. Descriptive Catalogue of Sanskrit MSS. in the Govt. Oriental MSS. Library, Madras. Vol. XX.

गीतगोविन्दव्याख्या

अस्ति सोमान्ववायेन्दुरावींटीबुक्कभूपतिः ।

* * * * *

रामराजस्ततो जज्ञे दानक्षात्रजनुर्गृहम् ।
गृहीतान्येकदा येन दशदुर्गाणि विद्विषाम् ॥
श्रीरङ्गराजः क्षितिपालमौलिस्तस्यात्मजः सर्वगुणाभिरामः ।
यद्वर्तनं भाविमहीपतीनामाचारशिक्षागुरुकल्पमासीत् ॥
रामोर्वीशस्तिरुमलनृपो वेंकटाद्रिक्षितीश-
स्तिम्माम्बायां जगति जनिता विश्रुतास्तेन पुत्राः ।
ये साधर्म्यं दधति धरणीपालिनामग्रगण्या
वाणीप्राणेश्वरगिरिसुताभर्तृलक्ष्मीपतीनाम् ॥
जयति तिरुमलेन्द्रस्तत्र विख्यातकीर्ति-
र्नमदरिनृपमौलिस्तोमनीराजिताङ्घ्रिः ।
सुगुणसुतचतुष्कन्यस्तराज्यातिभारः
कृतबुधवरविद्यागोष्ठिरत्यूर्जितश्रीः ॥

सोऽयं तिरुमलक्षोणीपतिर्गूढार्थसंग्रहम्‌।
शृण्वन्‌ मृदुपदं गीतगोविन्दं गानगोचरम्‌ ॥
तस्यार्थदीपिकां टीकां करोति श्रुतिरञ्जनीम्‌।
लोकोपकारद्वारा श्रीरामस्य प्रीतये प्रभोः ॥

Colophon: इति श्रीमदखिलदेवतासार्वभौमरघुनाथप्रसादलब्धसकलसाम्राज्यसोमान्वयाभरणधरणीवराहात्रेयगोत्रपवित्रश्रीरङ्गराजपुत्रतिरुमलरायविरचितायां गीतगोविन्दव्याख्यायां श्रुतिरञ्जनीसमाख्यायां द्वादशः सर्गः।

APPENDIX C

R. No. 2338. *Triennial Catalogue of Sanskrit MSS.* in the Govt. Oriental MSS. Library, Madras. Vol. III, part I,

प्रसन्नराघवव्याख्या

अस्ति चन्द्रान्वयो यस्तु सर्वज्ञामोदकारणम्‌।
कुमुदोल्लासकृद्विष्णुपदैकशरणादरः ॥
तस्मादार्वीटिबुक्कक्षितिपतिरजनि न्यक्कृतारातिवर्ग-
स्वर्धेनुस्तस्य सूनुः प्रथितगुणयशा रामराजक्षितीन्द्रः।
तस्माल्लक्काम्बिकायामतिनलनहुषश्रीहरिश्चन्द्रभूपा
जाता धर्मार्थकामा इव गुणमहिताः सूनवः सूर्यभासः ॥
तेषु श्रीरङ्गराजस्य तिम्माम्बायां सुतास्त्रयः।
त्रिमूर्तय इवोत्पन्ना ब्रह्मविष्णुशिवाभिधाः ॥
श्रीकृष्णरायजामाता रामराजो महीपतिः।
तत्राग्रजो गुणनिधिर्भाति रामाभिधः परः ॥
तस्यानुजो गुणश्लाघ्यो यरतिम्ममहीपतिः।
रामस्य लक्ष्मण इव विभाति धरणीतले ॥

तस्यानुजो वेंकटाद्रिराजः शौर्यगुणोज्ज्वलः ।
आयोधनेऽर्जुन इव राजते राजमण्डले ॥
तत्सोदरीसूनुरभूत् तिम्मराजो गुणोज्ज्वलः ।
कोण्डवीटिग्रामजं मामाह संभाव्य भूषणैः ।
प्रसन्नराघवस्यार्य टीकां रचय लक्ष्मण ॥
कोण्डवीट्गोपिनाथाय मत्समर्पणरूपतः ।
प्रसन्नराघवस्याहं व्याख्यां कुर्वे हरेर्मुदे ॥
अगदंकारः सुतिमिरगदापनयने सरोजनिर्निद्रम् ।
जयतीह कोकयुगलीदम्पतिकार्यस्य कार्मणं तेजः ॥
तद्वंशेऽजनि शुद्धिराजनृपतिर्नाभागमान्धातृभू-
पालोत्कृष्टयशोगुणैरुदभवत्तस्मादनन्ताभिधः ।

* * * *

तस्मादुदभवद्राज्ञः खड्गाम्बायां सुतास्त्रयः ।
धर्मनिर्वाहका नित्यमरण्यामग्नयो यथा ॥
तत्राभवच्चन्द्रसमानतेजा यशःपयोधिं हरिदन्तरेषु ।
उद्वेलयन् दानजलारिकण्ठनालोच्चलद्रक्तनदीप्रवाहैः ॥
श्रीरङ्गराजक्षितिपालपुत्री कोनाम्बिका तस्य कलत्रमासीत् ।
अरुन्धतीमुख्यसतीयशांसि निरुन्धती या गुणमण्डलेन ॥
ओबलक्षोणिपालस्य तस्यां जातौ तनूभवौ ।
प्रतापकीर्तिसुभगौ सूर्याचन्द्रमसाविव ॥
तत्राग्रजः षोडशदानकर्ता श्रीरङ्गराजो धरणीशवर्यः ।
श्रीवेंकटाद्रिक्षितिपालचन्द्रसाम्राज्यभर्तातिययातिकर्णः ॥
तस्यानुजस्तिम्मराजः शौर्यगाम्भीर्यधैर्यभूः ।
श्रीमत्तिरुमलक्षोणिपालराज्यधुरंधरः ॥

THE RAGHUVAṀS'AVṚTTI OF SAMAYASUNDARA

BY H. G. NARAHARI, M.A.

Mallinātha may well be called the Sāyaṇa among commentators in Classical Sanskrit. There have been commentators before him and after him; but his popularity remains the same. To the latter of the two classes of commentators mentioned above belongs *Samayasundaropādhyāya* who has commented on the *Raghuvaṁs'a*.

There is a MS. (*Stein* 1384) of this commentary in the Raghunātha Temple Library of His Highness the Mahārāja of Jammu and Kashmir. This contains the commentary for Canto II only. At the end of the Canto, there are the following *two* colophons:

Iti s'rī raghuvaṁs'e mahākāvye kṛtā samayasundaraiḥ arthālāpanikāvṛttiḥ pūrṇā sarge dvitīyake.

Iti s'rī cāritravardhanaviracitāyāṁ rāghavīyaṭīkāyāṁ dvitīyaḥ sargaḥ samāptim aga(ma)t.

This double colophon should naturally rouse the doubt whose commentary this actually is, whether it is of *Cāritravardhana* or of *Samayasundara*. That this is only an error out of scribal illusion [1], is proved by the Adyar Library MS. of this commentary which seems to be the only other MS. known so far. It is a fairly recent paper MS., only slightly perforated by insects, and otherwise in good condition. It is written in Devanāgarī of the Maithilī type. Well-margined at both ends by three lines in red ink, it presents an artistic appearance. It bears the Shelf-Number XXXV. B. 13, and is noticed on p. 14*a* of the Second Part of the Library Catalogue. At the end of Canto II, this MS. has only the following colophon:

Iti s'rī raghuvaṁs'e mahākāvye dvitīyasarge s'rī samayasundaropādhyāyaviracitārth (ā) [2] *lāpanikāvṛt (t) iḥ* [3] *samāptā.*

[1] Stein (*Catalogue of Sanskrit MSS. at Jammu*, p. 288) suspects as much, having had the opportunity to compare this MS. with the available portions of Cāritravardhana's commentary in the same Library.

[2] MS. has only short *a* here.

[3] MS. wrongly reads *vṛtiḥ*.

The Adyar Library MS. has besides the merit of containing the commentary for Canto I also. This Canto concludes with the colophon: *Iti s'rī raghuvaṁs'e mahākāvye vasiṣṭhās'ramo nāma prathamaḥ sargaḥ*. A peculiar feature of the commentary is the interpretation of the compound *pārvatīparames'varau* in the opening verse of the *Raghuvaṁs'a*. I give below the entire commentary for the verse:[1]

अहं पार्वतीपरमेश्वरौ वंदे । पार्वती च परमेश्वरश्च पार्वतीपरमेश्वरौ तौ कस्यै वागर्थप्रतिपत्तये वाक् च अर्थश्च वागर्थौ तयोः प्रतिपत्तिः सम्य(ग्ज्ञा)नं तस्यै किं विशिष्टौ पार्वतीपरमेश्वरौ संपृक्तौ मिलितौ कौ इव वागर्थौ इव वाक् च अर्थश्च वागर्थौ ॥ तौ पुनः किं वि० पार्वतीपरमेश्वरौ संपृक्तौ मिलितौ पितरौ माता च पिता च पितरौ । अत्र आदिश्च घं घे इति आदिपदस्य मातृपदलोपः । ईश्वरः र(मायाः) लक्ष्म्या ईश्वरः कृष्णः अथवा पार्व(तीं) पिपर्ति पार्वतीपः रमा(याः) लक्ष्म्या ईश्वरः रमेश्वरः नारायणः ॥

The keen devotion of the author for Viṣṇu forces him to demonstrate here considerable ingenuity in interpretation.

From both these MSS. all that is known about the author is that his full name is *Samayasundaropādhyāya*, and that his commentary on the Raghuvaṁs'a is called *Arthālāpanikā*. For more information about him it is necessary to seek the aid of his other works.

Of these other works of *Samayasundaropādhyāya*, the majority are commentaries, while one or two, which look more independent in character, are nearly compilations of earlier writings.

Among the commentaries, the *Kalpalatā* and the *Das'avaikālikasya Viṣaya* appear to be the earliest of those known so far; the former is a commentary on the *Kalpasūtra* of Bhadrabāhu, and the latter is a summary in Sanskrit of the contents of the *Das'avaikālika*. The India Office Library has two MSS. (*Keith* 7471, 7472) of the

[1] *Adyar Library* MS., fol. 1 b.

former commentary, and one MS. (*Keith* 7503) of the latter. An examination of these MSS. enriches considerably the knowledge derived about Samayasundara from his *Raghuvaṁs'avṛtti.*. He is also called *Samayasundaragaṇi*, and appears to have been a pupil of *Sakalacandra* who, in his turn, was a pupil of ***Jinacandra.*** The date of the summary of the *Das'avaikālika* is Saṁvat 1681 (=A.D. 1624)[1]:

Iti s'rī kalpasūtrasya prathamavyāṣyānaṁ s'rī samayasundaropādhyāya viracitaṁ samāptam.[2]

Candrakule s'rī kharataragacche jinacandrasūrināmānaḥ jātā yugapradhānās tacchiṣyaḥ sakalacandragaṇis tacchiṣyaḥ samayasundaragaṇis tena cakre stambhatīrthapure das'avaikālikāṭīkā s'as'inidhis'ṛṅgāramitavarṣe.[3]

Two other works which Samayasundara chose to comment are the *Vāgbhaṭalaṅkāra* and the *Vṛttaratnākara* of Kedārabhaṭṭa. Aufrecht (*CC.* II. 166 b) states that the former of these was composed in A.D. 1636 at Ahmedabad for Harirāma.[4] The latter commentary was composed in Saṁvat 1694 (=A.D. 1638) when Jinasāgarasūri reigned over the Gaccha. This information follows from the following colophonic passages[5] which conclude it:

वृत्तरत्नाकरे वृत्ति गणिः समयसुंदरः
षष्ठाध्यायसंबंन्धां पूर्णां चक्रे अयत्नतः १
संवति विधिमुखनिधिरसशशिसंख्ये दीपपर्वदिवसे वजालोर नाम नगरे लुणियाफसलार्पितस्थाने २
श्रीमत्खरतरगच्छे श्रीजिनचंद्रसूरयः तेषां
सकलचंद्राख्यो विनेयः प्रथमोभवत् ३

[1] Bühler's note at the end of *Keith* 7503 states that this is the date also of the commentary on the *Kalpasūtra*.

[2] This is the final colophon of the India Office MS. (*Keith* 7472).

[3] *Keith* 7503, fol. 10.

[4] S. K. De repeats this information in his *Sanskrit Poetics*, I. 290.

[5] B.O.R.I. MS., No. 111 of A 1883-84, fol. 21*a*; I am indebted to Mr. P. K. Gode, M.A., Curator of the B.O.R.I., Poona, who was kind enough to supply me with these extracts.

तच्छिष्यसमयसुंदर एतां वृत्तिं चकार सुगमतरां
श्रीजिनसागरसूरिः अवरे गच्छाधिराजेस्मिन् ४

* * * * *

इति श्रीवृत्तरत्नाकराख्ये छंदसि श्रीसमयसुंदरोपाध्यायविरचितायां वृत्तरत्नाकरसुगमवृत्तौ षष्ठोऽध्यायः संपूर्णः ग्रंथाग्रं १३०५ संवत् १७९५ अधिकाश्विने तिथौ १३ भृगौ लिखितं शीतलेन ॥

More independent in nature than these commentaries are the *Gāthāsahasrī*[1] and the *Visaṁvādas'ataka*,[2] both of which are anthologies, and are in the main compilations of earlier writings. The first of these is, for the most part, in Prakrit; with the addition of a few more verses in Sanskrit composed by the compiler, Samayasundara, it assumes a mixed character. The same may probably be the case with the other work also. The very brief extracts from the Ahmedabad MS. of this work given by Peterson[3] does not allow a definite statement on this subject. From the colophonic verses[4] of both these works, the additional information is derived that Samayasundara wrote when Jinarāja reigned and when Jinasāgarasūri[5] assumed the position of an *Ācārya*.[6] The *Gāthāsahasrī* was composed in Saṁvat 1686 (=A.D. 1629), and the *Visaṁvādas'ataka* in Saṁvat 1685 (=A.D. 1628):

श्रीजिनचंद्रगणाधिपशिष्यादिमसकलचंद्रगणिशिष्यैः ।
श्रीसमयसुन्दरोपाध्यायैः संदर्भितो ग्रंथः ॥
ऋतुवसुरसशशि १६८६ वर्षे विनिर्मितो विजयतां चिरं ग्रंथः ।
व्याख्यानपुस्तकेषु व्याख्याने वाच्यमानोसौ ॥

[1] Peterson's *Report*, III. 284 ff.
[2] *Ibid.*, p. 290.
[3] *Ibid.*
[4] *Ibid.*
[5] This seems to be the originator in *Saṁvat* 1686 of the *Laghvācārya-kharataras'ākhā.* (J. Klatt, *Indian Antiquary*, XI. 250; Weber, *Verzeichniss der Sanskrit-und Prākṛit-Handschriften*, Zweiter Band (Dritte Abtheilung), p. 1053; Peterson, *op. cit.*, IV. cxxvi.
[6] This is probably what is meant when the colophon of the *Vṛttaratnākaravyākhyā* speaks of Jinasāgarasūri as the King of the Gaccha (*Supra*, p.3.)

राज्ये श्रीजिनराजस्य प्रतापाक्रांतविष्टपे ।
आचार्यपदवीं प्राप्ते सूरि श्रीजिनसागरे ॥

*   *   *   *

बृहत्खरतरे गच्छे सुविशुद्धपरंपरे ।
राज्ये श्रीजिनराजस्य सर्वसूरिशिरोमणेः ॥
सूत्रप्रकरणटीकाप्रबंधसंबंधचारुचरितेषु ।
ये केपि विसंवादा दृष्टा एकीकृता इह ते ॥
शरवसुरसशशिवर्षे १६८५ पाठकवरसमयसुंदरैः सम्यक् ।
स्वपरस्मृतिहेतुकृते कृतं विसंवादशतकमिदम् ॥

Harṣanandana, author of the *Ṛṣimaṇḍalaṭīkā*, seems to be the pupil of Samayasundara. A MS. of this work in Berlin[1] contains the following colophon :

Iti s'rī vṛhat Kharataragachādhīs'varayugapradhāna s'ri Jina-candrasūris'iṣyamuṣya paṇḍitapravara-Sakalacandragaṇi-tacchiṣyamuṣya kalikāla Kālaṁdāsa sākṣād Bhāratīputra s'rī Samayasundramahopādhyāya-tacchiṣyamuṣya vādi Har-ṣanandanaviracitāyāṁ . . . . s'rīṛṣimaṇḍalaṭīkāyāṁ . . . . dvitīyo' vasara samāptam.

The usual difficulty experienced in settling the date of Sanskrit authors has fortunately been saved in the case of Samayasundara. Most of his works contain information regarding the date of their composition. The earliest of these, the *Dasavaikālikaviṣaya*, was composed in Saṁvat 1681 (= A.D. 1624). Samayasundara can hence be said to have lived in the first quarter of the 17th Century A.D.

[1] *Weber* 1974, fol. 105 *b*.

REVIEWS

A Bibliography of the Rāmāyaṇa by N. A. Gore, M.A., Lecturer in Sanskrit and Ardhamagadhi, S. P. College, Poona, 1943.

This is a small book of just a hundred pages in which the young author has collected together a wealth of information about the great Epic. It is a bibliography and not an encyclopaedia. This must be kept in mind if the book is to be fairly judged. He gives information about the text editions, translations, abridgments and epitomes; then he gives the bibliography for criticism. This forms the main part of the book and covers, along with some additional entries, just 62 pages. Then there is a long appendix in which he gives extracts from authoritative writers on various interesting points connected with the *Rāmāyaṇa*, like epic language, poetic art and inter-relation of *Rāmāyaṇa* and *Mahābhārata*. In the second appendix he gives a few points for study, and with a subject-index and abbreviations, the book ends. There are many more points that can come into a book of this sort, like Sanskrit works and books in other languages where the theme has been drawn from the *Rāmāyaṇa*. In the matter of abridgments and translations, the list is extremely defective. Thus there are translations in Indian languages not noticed here; for example there is the metrical translation in Malâyalam. There might be many more such omissions. The information about *Rāmāyaṇas* other than Vālmiki's, is also not full. But the book deals essentially with the *Rāmāyaṇa* of Vālmiki. The book, even as it is, is very useful, and I must cóngratulate the author in having got together so much of information on a very useful subject.

EDITOR

Maharshi's Gospel. Books I and II. Ramanasrama, Tiruvannamalai.

These two booklets contain teachings given by Ramaṇa Maharṣi of Tiruvannamalai to his disciples. They are in the form of answers to questions put to him. In these days, persons who are capable of entertaining doubts on such philosophical matters are few, and a gifted Teacher who can give a reply to the questions comes only once in many centuries. Thus the book is a very valuable one, in so far as the contents of it are not what can be had every day. I recommend the book to those who are fortunate enough to entertain an interest in such matters regarding the self.

EDITOR

Ancient Vijñaptipatras by Jñāratna Dr. Hirananda Sastri M.A., M.O.L., D.Lit. Ex-Director of Archaeology, Baroda State. Memoir No. 1, S'ri Pratāsimha Mahārajā Rājyābhiṣeka Granthamālā. With a Foreword by Sir V. T. Krishnamacharya, K.C.I.E., Dewan of Baroda. 1942. Price Rs. 9-11. Plates 26.

The Archaeological Department of Baroda started under the inspiring guidance of His Highness the late Sir Sayaji Rao Gaekwad about 1936 has been exploring the State and the annual reports of the Department issued so far have maintained a standard that can well compare with those of similar departments elsewhere in our country. Dr. Hirananda Sastri whose work as Epigraphist to the Government of India is well-known has now trained his pupil and successor Mr. A. S. Gadre who, it is hoped, will maintain the traditions which Dr. Hirananda Sastri has created for the Department. A State like Baroda with territories so widely scattered throughout the Bombay Presidency has a variety of objects which enrich the reports of the Department every year.

The *Ancient Vijñāptipatras* now under review is the first Memoir under the Pratāpasiṁha Mahārājā Rājyabhiṣekagranthamālā Series and begins a new number as well as a new series, as

the three earlier Memoirs of the Department, devoted to the pictorial art in book-illustrations, the As'okan edict at Girnar and to the ruins of Dabhoi or Darbhāvatī in Baroda State, stand on an independent numbering by themselves. As a natural consequence of the work on pictorial art should be a study of the books on which these pictures appear, the Vijñaptipatras have a place unique among the historical records of that area. In the first place the Vijñaptipatras open up a new series of records to the historian, a practically untapped source hitherto. The elaborate ceremonies connected with them develop a knowledge of the social institutions and practices of the country. The profusely illustrated plates at the end of the book, twenty-six in number, display the pictorial art and the advanced stage of the art in all its aspects. The historian of Gujarat and the student of Jaina literature must thank Dr. Hirananda Sastri for drawing attention to this type of literature which held itself till now in the background.

The *Memoir* under review had its nucleus in an article published in the *Asia* (November, 1939) and the discerning Dewan of Baroda encouraged the examination and publication of the documents (p.v.). In accordance with a scheme to issue from time to time memoirs dealing with archæology, painting etc., in Gujarat and with a view to commemorate the accession to the *gādi* of the present ruler S'rī Pratāpapsiṁha Mahārāja, his Rājyābhiṣeka Granthamālā has been started, and the present work issued is to be followed by others dealing with all cultural movements affecting western India. The localization of the scheme is not only commendable but very much supplies the needed information in local history otherwise unavailable to the general student of Indian history. It is a labour-saving device in as much as unnecessary duplication of work is avoided and concentrates useful work in well-directed channels.

The *Vijñaptipatras* are peculiar to the Jaina community. The main features of Jainism have already been dealt with by numerous writers. But Dr. Hirananda Sastri would summarise them for his purposes for the present work. Jainism was not a

new religion and Mahāvīra only carried on the tradition of the earlier Tīrthankaras as much as either S'ankara, Rāmānuja or Madhva. The two important sects of the Jains—the Digambaras and the S'vetāmbaras—have many things in common though they differ in details (mentioned in page 2). Festivals are common to all religions and Jainism is no exception to the rule. Its most important festive occasion called *Paryuṣāṇa* falls in the month of *Bhādrapada* and lasts for eight days beginning from the twelfth day of the dark fortnight. The concluding day called *Sāmvatsarika* is as auspicious to the Jains as the New year's day to the Christians. It is the general custom in the Jaina community to send letters requesting forgiveness for faults of commission and omission along with many rites and ceremonies. This confession of guilt, while observing the fast in the festival of *Paryuṣāṇa*, especially against ahimsā, during the past year is an ennobling custom of the Jains and is comparable to the confession of the Christians. So far only letters of forgiveness addressed to monks are available. A second variety of the *patra* is of a more general nature and is addressed to the head of Jaina Community by another Jaina Saṅgha or community requesting that head or Ācārya to come and reside in their locality and help them to perform meritorious acts. Usually the *patra* praised the invited Ācārya for his pious acts and solicited pardon for the sins committed during the year before extending the invitation for the next year. This practice seems to have been confined to the S'vetāmbaras (p.5).

The *Vijñaptipatras* were ususally written in Devanāgarī and the language used was partly Sanskrit and partly a local dialect. From the available material it is possible to argue that they originated only from Gujarat-Kathiawad as even the specimens available outside this area originated only from these regions. The chief object of the *patra* as already explained, was to invite a Jaina Ācārya or a preceptor to stay with a Jaina Saṅgha or community of a particular locality during the next *caumāsa* *i.e.* the period of the four months of the rainy season when

touring is not allowed to a monk. This is analogous to the cāturmāsya of the Hindu Brahmin *Sanyāsin* to whom a similar inhibition applies during the same period. The *patra* contained among others, a praise of the ācārya so invited, his good actions, the meritorious acts of the Samgha inviting the ācārya described with humility, often incidentally referring to historical incidents and usually in pictorial form a description of the locality from which the invitation was issued. These pictures,—which are reproduced in the plates accompanying the work—possess a considerable value for various studies (p.6).

Usually written on thick country-paper, twelve inches wide and often very long, one *patra* measuring 108 cubits, many of them were Khaṇḍa-kāvyas such as the *Indu-dūta*. The *Meghadūta-smasyālekha* and *Cetodūta* are instances of the kind. These compositions speak of the flourishing condition of the towns mentioned in them and the accounts of the Jaina sanctuaries contained therein are very informative.

The methodology of writing these *patras* are dealt with in the third chapter. The tendency of all documentary writing to become formal can be noticed in works treating about letter-writing *e.g.* *Patra-Kaumudī* of Vararuci. Common place injunctions such as the number of *S'rīs* to be used for friends elders and foes, the use of the locative for the place from which the letter originates, the accusative to the addressee, nominative to the writer and the prefixes to elders such as *pūjyapāda* etc. are too well-known. Exceptions are to be in the case of a master to one of lower position who used *Svasti* instead of *S'rī* and *Siddhi* by a junior to a senior. Letters had to be franked with the dust of gold, silver and incense. An *uttama patra* was about 18 inches in size. Two-thirds was to be left for folding and the contents was to be written on the third part remaining. The procedure of writing the contents is described in p. 11. In carrying letters, a king's message was to be carried over the head, that of a Minister on the forehead. that of a teacher on the head as also that of a Brahmin, a Sanyāsin and a

master. The letters of wife, children, and friends was to be placed near the heart.

A similar distinction applied to the marking of letters for different personages. A royal letter was marked by a circle like the disc of the Moon made of musk and saffron, that to ministers only with saffron, to learned men and teachers with sandal, to the wife with red lac, to the ascetics with sandal alone and so on. Examples of royal letters in ancient days are found in Harṣa's time decribed by Bāṇa in his *Harṣacarita*. The *Mālavikāgnimita* contains a letter of Puṣyamitra to his son Agnimitra.

The *Vijñaptipatras* had no rigid rules to follow though a formalistic tendency is observable which must have been supported by a strong tradition. Two kinds of *Vijñaptipatras* are noticeable; one in which letters were written by a *saṅgha* to a monk and the other between two monks, of whom one was a guru and the other a disciple. Though formal rules are not available empirical rules can be stated. Usually they were written in scrolls. First the *maṅgalakalasa*, then the eight sacred objects, then the fourteen *svapnas* dreamt by the mother of a *Tīrthaṁkara*, representations of the palaces of the ruler of the country from which the letter is despatched, then part of the route and the picture of a congregation held under the auspices of a Jaina teacher were all painted on the *patra*. It is here that the value of the scrolls lie. Even with a crude technique they produce a successful panoramic effect. The earlier pictures are more accurate and artistic than the later ones. To sum up in the words of the writer;

> These epistles are important from several points of view. The description of the localities concerned and the mention of the ruler of the country with allusions to local events give the documents considerable value for local history. They provide with interesting details regarding arts and crafts, professions etc. of the localities with which they are concerned. The pictures given in them are worthy of note for the history of the art of painting. They are useful for the study of social and religious customs, the growth of dialects or the study of comparative philology. They also supply considerable material for ethnographical study (p. 17).

The most important *Vijñapatipatra* noticed in detail in this *memoir* is the farman of Jahangir, (chapter IV) a valuable

document belonging to the late Muni Hamsavijaya and is now with Muni Puṇyavijaya at Paṭān. Dr. Hirananda Sastri also obtained from the same source a Gujarati translation of the Marwādi text of the farman. Akbar's eclecticism is a matter of common knowledge and every religious teacher of repute who formed part of his court and the assemblage of the learned in his days, claimed him for his own religion. A deputation of Jains waited on Emperor Jahangir in 1610 A.D. and secured a new imperial rescript under which slaughter of animals during the *Paryuṣāṇa* was prohibited a second time (the first being made by Akbar in 1583 A.D.). An elaborate description and explanation of the plates relating to the *patra* are given, followed by the text. Dr. Hirananda Sastri has futher enriched the *memoir* by examining in detail 24 *Vijñaptipatras* and incidentally discussing the relevant plates. The reproduction of some old Indian letters *e.g.* letter attributed to *Cāṇakya* in the *Mudrārākṣasa*, the text of the letter as given by Kṣemendra which accomplished the blinding of Kuṇāla, the son of As'oka, the letter of Puṣyamitra to Agnimitra found in the *Mālvikāgnimitra* and the *Dastpatravidhi* or document relating to the purchase of slave girls, form a useful and instructive appendix (pp. 68-73). It is hoped that the successor of Dr. Sastri will continue to maintain the standard set by his predecessor and teacher in the reports and memoirs of the Department in future.

A. N. KRISHNAN

Palani the Sacred Hill of Muruga by J. M. Somasundaram, B.A., B.L. Published by the Dandayuthapani Devasthanam, Palni. Demy 8 vo., 1941.

This brochure on Palani by Mr. J. M. Somasundaram, the enthusiastic Executive Officer of the S'ri Daṇḍāyuthapāṇi Devasthanam contains two parts, the first part relating to Palani and the second part having an English translation of the *Tirumuruhaṟṟuppaḍai* of Nakkīrar, a Sangam poet who presided over the last great Tamil Sangam at Madura known as the *Kaḍaiccaṅkam*. Mr. Somasundaram has collected within the short space of 32 pages all the

relevant and useful information both to the pilgrim and the scholar. The select plates are illustrative and the flash light view of the silver car facing page 10 is superb. The plates are al well chosen. A description of the temples constituting the Devasthanam—and they number 26—furnish interesting and important details (pp. 13-16). It is worthy of note that the Sacred Hill of Muruga at Palani and the temple, ancient as they are, are held sacred both by the Hindus and the Muslims (p. 11). The Jain cave at Aivarmalai is also considered to have been the resting place of the Pāṇḍavas and hence the derivative native of *Paṇḍavar paḍukkai*.

Among the Appendices, the first gives the list of temples constituting the Palani Devasthanam. The second gives the list of landed properties of the Devasthanam showing an annual income of Rs. 22,660. The tabular statement of Appendix C will be greatly appreciated both by the historian and the administrator. Of Appendices G and H the former gives the text of the Copper plate grant of Tirumalai Nāyaka and the latter a Bibliography of works on Palani. The English rendering of the *Tirumuruhaṟṟupadai* by Mr. J. M. Nallaswami Pillai forms a useful addition and gives a sense of completeness to the devotee of *Muruga*. Mr. Somasundaram has rendered very valuable service in bringing out this work within two years of his becoming the Executive officer of the Daṇḍāyudhapāṇi Devasthanam. A. N. KRISHNAN

Ancient Races and Myths by Candra Chakraberty, Vijaya Krishna Brothers, 81 Vivekananda Road, Calcutta. Price Re. 1.

Mr. Chakraberty has been a prolific writer with over twenty-two works to his credit. The wide range of topics covered in these books, as illustrated by the available list of works, represents History, Medicine, Education Politics, Botony, Sexology, Economics and Religion. The *Ancient Races and Myths* come under the category of historical and anthropological studies. The author claims that he has " for *the first time* attempted to disentangle the

racial components and their contributions to ancient civilizations." Ancient Myths were regarded as grotesque, meaningless and fantastic. "Egyptian gods were thought to be zoomorphic. I have tried to show that they are based Nature phenomena. This tries to give a rational interpretation to the puzzling problem."

Mr. Chakraberty has devoted a section each to the Aryans in India, Iran, Babylonia, Asia Minor, Egypt, Latium, Greece, Germania, Slavica, China, Japan, and early American civilizations represented by the Eskimos and the Incas. While the author has detailed much useful information for a study of these civilizations independently, there has been no attempt at a synthetic presentation of the facts so gathered. While there are isolated attempts at interpreting a festival or a god in the related terminology of each religion especially those of the Indo-Aryans, the Semitic, the Egyptian and the Caucasian stocks, much of the book is descriptive and not interpretative. The book contains much valuable matter to the general reader and we commend the book for a general preliminary study. A. N. KRISHNAN

A Biographical Dictionary of Puranic Personages by Akshaya Kumari Devi. Crown 8vo. Vijaya Krishna Brothers, 31 Vivekananda Road, Calcutta. Price Re. 1/.

S'rimati Akshaya Kumari Devi has already about eleven works to her credit of which, some like *A History of Sanskrit Literature*, *Gautama the Buddha*, *Evolution of the Ṛgvedic Pantheon*, *The Vedic Age* and *Pilgim's India* may be held to be her major contributions. Her *History of Sanskrit Literature* was reviewed in this *Bulletin* in 1941 p. 102. The books of Srimati Askhaya Kumari have a useful purpose to serve in that they contain the maximum information in a minimum space.

An attempt is made, in the book under review, to make a comparative study and to bring together parallel ideas of mythological significance in the light of the archaeological discoveries of the ancient civilizations of Babylonia, Asia Minor, Egypt, Crete,

Iran, Baluchistan, Moherjodaro, Harappa and the Transcaucasian regions and to discover the mystic background of Purāṇic mythology considered in relation to the above studies. It is held that much light is thrown explaining much that has hitherto been held inexplicable or ununderstandable. To cite a few examples: Hiraṇya Kas'yapas (yellow man) and Daityas are held to be Mongoloids. *Anavas* were Pan-Alpines. *Turvasus* were Mediterraneans. Ikṣvākus were Achaean Aryans, and so on. In the twenty-two sections that comprise the topical analysis of puraṇic personages a synthesis of the various mythologies is attempted with credit. A more elaborate study of the problems raised in these small notes—like paragraphs would be welcome with a more detailed study of the problem.

A. N. KRISHANAN

Kannaḍa Nāḍina Kathegaḷu by Narayana Sarma, Rajata-mahotsavagranthamāle, 2, Karṇāṭaka Itihāsa Saṁs'odhaka Maṇḍala, Dharwar, 1940, pp. xxviii, 167. Price, Ordinary, As. 12; Calico, Re. 1.

This book which was published on the occasion of the Silver Jubilee of the Karṇāṭaka Historical Research Society, Dharwar, gives an account of some of the great men and women who shed lustre on the Karṇāṭaka country. The period covered in the survey starts from A.D. 332 and goes right up to our own times. There are 56 sketches in all of these great people. Among them are rulers and statesmen, heroes and heroines, saints and philanthropists who all contributed to the glory that was Karṇāṭaka. Of special interest among these sketches should be that of the late Maharaja of Mysore who left us very recently and who, by his great qualities as a man and as a ruler, had won universal esteem even while he lived. Sketch 39 should be highly flattering to the Kannaḍiga who knows therefrom that the banner of his ancestors once swayed even over the distant island of Ceylon.

The book is written in an easy and flowing style, and is amply illustrated. It is certain to evoke patriotism among young children

of Karṇāṭaka for their mother-country. It is bound to be of similar use even to older people who may not have either the leisure or the equipment to go to the originals from which these sketches are extracted. The general student of Ancient Indian History has also reason to be proud of these great men and women, for heroes and heroines of any part of India are so for the whole country.

The author is to be congratulated on his fine performance. The price of the book is cheap enough, and well within the reach of the thinnest purse. H. G. NARAHARI

Secrets of Spirtual Life by Dr. Mohan Singh, M.A., Ph., D. D. Litt., S. Sher Singh, B/2 Kapurthala House, Lahore, pp. xxiv, 175. Price Rs. 2-8.

Dr. Mohan Singh needs no introduction to students of Indian Mysticism. He has already many publications in this branch to his credit. A modern scholar with high academic distinctions, he has chosen for investigation the rather lonely field of Mysticism which has no attractions for many. He is thus one of those very few scholars who still hold aloft the banner of the spiritual genius of ancient India.

The book under review gives his 'system' of spiritual exercises whose practice should lead the aspirant to the knowledge of the super-normal aspects of truth. It is nearly epigrammatical in character and consists of 407 'sutras.' The 'secrets' given in the book are all 'intuitively apprehended,' and are the product of the author's 'vision and not of intellection'. For those who are themselves unused to spiritualistic exercises, it is not possible to understand and appreciate in full the valuable disclosures the book may have to make. But there should be little hesitation in stating that the book calls for the most careful consideration at the hands of all those who are in any degree interested in researches into the higher aspects of truth. H. G. NARAHARI

OBITUARY NOTICE

DR. JOHAN VAN MANEN PASSES

FRIEND Death released to a higher plane on March 17 at Calcutta the Ego whom we knew as Dr. Johan van Manen, C.I.E., a very erudite and valued member of The Theosophical Society for over twenty years and for seven years Assistant Director of the Adyar Library. He added many rare manuscripts to the Library's Oriental collection. He was a personal friend of Bishop Leadbeater, lived next door to him during Bishop Leadbeater's residence in the Octagon, Adyar, and accompanied him on some of his travels. Dr. van Manen's rooms were crowded with books, not only the walls but the floor also, and one had to thread one's way through piles of books on the floor to enter his study. Deeply learned in philosophy and philology, he spoke several European languages, and translated from German, French, Dutch, Italian, from Latin and Greek, and was well versed in Sanskrit, Chinese, Tibetan and Pali.

Of recent years he was General Secretary of the Asiatic Society of Bengal (1923-1939) and edited its journal; he also edited for the same institution the *Bibliotheca Indica*, and was Acting Librarian of the Imperial Library, Calcutta. He was also a member of the All-India Library Conference at Lahore, the Managing Secretary of the Indian Science Congress

Association, and a member of the Senate of Calcutta University. He took occasional interest in Theosophical activities in Calcutta, and addressed the Bengal Theosophical Conference in Calcutta in 1937.

Dr. van Manen came into Theosophy at the age of eighteen. Born in 1877, at Nijmegen, Holland, he joined The Society in 1895, an early member of the Netherlands Section, and two years later he is translating for the President-Founder, Colonel Olcott, an article by Prince Oukhtomsky (of the entourage of the Czar of Russia and a paramount authority on the subject of the Lamaic philosophy) praising the Colonel's efforts in bringing together the Northern and Southern Buddhists on the basis of his Fourteen Fundamental Propositions (*Old Diary Leaves* IV, 173).

Dr. van Manen was the first General Secretary of the European Federation of National Societies inaugurated in London in 1903, and he organized the Congress at Amsterdam in 1904, London 1905 and Paris 1906. In 1908 we find him returning to Holland from a long stay with Bishop Leadbeater and delivering an address to the Whitsuntide Convention of the Dutch Section, besides reading a paper from Bishop Leadbeater on an aspect of clairvoyant research.

Work at Adyar

In 1909, the year after Dr. Besant's assumption of the President's office, Dr. van Manen came to Adyar with Bishop Leadbeater, was appointed to the Executive Committee, and found a congenial post in the Adyar Library as Assistant Director. He was heartily welcomed by the Director, Dr. Otto Schrader, and a rich companionship it proved to be, these two eminent scholars working in "close and pleasant co-operation" for seven years, "with the same aims and in the same

spirit and in complete harmony for the same object," as van Manen writes in a prefatory note to Schrader's introduction to two Sanskrit works—the *Pāñcarātrā* and the *Ahirbudhnya Samhitā*—which Schrader wrote while a prisoner of war in the Ahmednagar camp. Their association with the Library ceased in 1916, but they have both enriched it with their scholarship, constructive organization, acquisition of valuable manuscripts, and contacts with important foreign libraries.

A romantic episode occurred late in 1910 when a solitary leaf of a Tibetan manuscript was received at the Library from a correspondent in the north of India for identification. Dr. van Manen immediately recognized it as having special and remarkable value. From his examination of the script he determined that it belonged to a particular recension of the Prajnaparamitas of the pre-Christian era. The leaf was submitted to Bishop Leadbeater who by clairvoyant investigation discovered that it was a leaf of a work written by Nagarjuna, the Buddhist patriarch, nearly two centuries A.D., and known as the *Sambodhi*. Nagarjuna's manuscript was not, however, an original production, but a translation from an old Atlantean manuscript, which was a holy relic when one of the later Atlantean migrations left Poseidonis; they took it with them to India. There is good reason to believe that Nagarjuna drew the materials for writing his Paramitas from this primary manuscript. The investigators were not surprised to find that the Atlantean manuscript was one which the Master Morya, when more than ten thousand years ago a Ruler in Poseidonis, had had copied, and that before that date it had belonged to a secret society of white magicians who were active in the very heart of that degraded civilization. No less inevitable was it that

the Chohans Morya and Kuthumi should be associated with this manuscript, seeing that the Master K.H. was Nagarjuna in that life! (*The Theosophist*, January 1911).

We find another good story in Dr. van Manen's report on the researches into Occult Chemistry (*Theosophist*, October 1909). Bishop Leadbeater, requiring some specimens of substances for breaking up purposes, "subtilized a few sample atoms from the required substances in the Dresden Museum and submitted them to Mrs. Besant for disintegration." Van Manen sadly confesses that these were not, after being dismembered, put together and brought back to their original lumps or blocks, but indiscriminately let loose in space. A nice case for legal opinion!

Dr. van Manen discussed a variety of topics of great interest in *The Theosophist*—The Wonder Tree of Kumbum, Lao Tzu and Herakleitos, Theosophy and Politics, and so on. His largest book runs into nearly 140 pages, *Mrs. Besant's Theosophy according to the Bishop of Madras*, a valiant and convincing defence of Dr. Besant against the attack of the Bishop of Madras and seven missionaries representing as many missionary societies. These eight took advantage of the Court Case and other incidents to attack Theosophy, The Theosophical Society, and some of its leaders. Van Manen stood in with the President, and severely trounced the Bishop and his satellites for their "un-Christian conduct" and exposed their errors and misrepresentation. The book is not only a very able and complete defence of the President but also a learned discourse on the Theosophical view of religion and Christianity.

An attractive feature of *The Theosophist* book columns were Dr. van Manen's reviews; on more than one occasion Dr. Besant acknowledged his "invaluable literary help."

A picturesque figure he was, often clad in Javanese or Malay dress, a brilliant conversationalist, a companionable friend, generous to the poor folk around Adyar, and never married. He was an inveterate smoker—the Founders had smoked before him, but that tradition has disappeared and smoking at Adyar is no longer correct except among the airmen who are billeted in the houses on the beach.

Dr. van Manen's funeral, in the evening of the 17th, was attended by the Dutch, Belgian and Swiss Consuls at Calcutta, and by Dr. Kalidas Nag, representing the Royal Asiatic Society.

In honoured memory of Dr. van Manen the Adyar Library was closed on March 19.

J. L. DAVIDGE

EDITORIAL

We have already issued the *Vādāvali* of Jayatīrtha and the *Saṅgītaratnākara* of S'ārṅgadeva with the commentaries of Siṃhabhūpāla and Kallinātha. The latter book has been appearing in the ***Bulletin*** for some time. With this issue of the ***Bulletin***, we are able to publish 256 pages. There remain only 41 pages of the text and the commentary, and this part will appear in the next issue of the Bulletin. The first volume has appeared containing the whole of the first chapter with a few appendices, an Introduction and detailed contents. It is not proposed to publish the appendices and the Introduction in the ***Bulletin***. This portion will be available as a small supplement to those who subscribe to the ***Bulletin*** at a nominal price. The second volume containing the second, third and fourth chapters of the *Saṅgītaratnākara* is nearing completion and the book is expected to appear very soon.

The *Ṛgvedavyākhya* of Mādhava appeared in instalments in the ***Bulletin*** for the first four adhyāyas of the first aṣṭaka. From the first part of this volume of the ***Bulletin***, further portions have begun to appear. We have also taken up a few new publications to be issued through the ***Bulletin***.

We know that our publication activity is facing dangers on account of the serious international situation. But this is the time when such activities should not be allowed to cease. Man wants the wisdom of the Ṛṣis at this time more than at any time in recent years. According to the teachings of the Ṛṣis, human suffering is not an unmixed evil. Whenever the world was merged in such sufferings, the gods have approached the Supreme Lord and there was at all such times a Divine Manifestation. S'rī Rama and S'rī Kṛṣṇa appeared on the earth in response to the prayers of the gods for the salvation of the suffering humanity. If there is not such a Divine Manifestation now, the reason is that there are not gods who approach the Lord on behalf of the suffering men. It is our firm belief that the understanding of the teachings of the wise Ṛṣis of old is a greater effort in the cause of war against oppression than armament industries and other visible forms of war effort.

It is through the strength of such a firm belief that in spite of very adverse circumstances the Adyar Library keeps on its publication activities, so that we may contribute our share in bringing the wisdom of the Ṛṣis within the reach of those who desire to understand that great gift from ancient India. The immediate result is not our guiding string. The total result in the course of a long time of incessant work for a good cause is what will serve as the real test of the usefulness of the activities of an Institution. It may be that the present response to the appeal of the Library may be very

slender. But posterity will be in a much better position to judge what Institutions like the Adyar Library have accomplished at a time of great danger to humanity.

Defeat of an enemy can be only a temporary solution for man's sorrows. The causes that made some individuals or groups of individual enemies of humanity must be eliminated if man is to have lasting happiness and freedom from a recurrence of similar suffering. It is here that the wisdom of the Ṛṣis has its great part to play. Every thinking man knows that the problems that will face the victorious nations after the war will be far more difficult of solution than the problems that face them at present. Institutions like the Adyar Library will have to provide the solution for those future problems. We fully believe that in our publications we are laying the foundations for the future.

Printed and published by C. Subbarayudu at the Vasanta Press, Adyar, Madras.

॥ श्रीशंकरगुरुकुलपत्रिका ॥

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THE PLACE OF RELIGION IN NATIONAL LIFE[1]

By Annie Besant

I WANT, if I can, this evening, to try to show you to some extent not only the necessity of religion in the life of a Nation, but also something of what history has taught us of the effect of religion on National life. Some of you may remember reading, with relation to the want of religion, a rather interesting, because a very significant, sentence of a great writer: "The times of atheism have always been civil times"—times of peace, times with small excitement, times in which the life of a Nation was running smoothly though perhaps somewhat sluggishly . . .

Look over the great religions of the world, as we have known them in the so-called historical times, and you will find that each type of civilisation differs as the religion on which that civilisation is built gradually shapes and moulds it to its own likeness. If you take Hinduism, the oldest of the Āryan religions, you find that the whole of the Hindu polity is built up on its religion. The whole of the mighty civilisation of the past is the outcome of its religion. You have not only the Vedas and the Upanishads, showing a mighty intellect and giving you a splendid philosophy, a marvellous spirituality; you have also a set of books that you know as the

[1] From the Adyar Pamphlets, No. 87, with acknowledgments to the Editor.

Dharma Shāstras, the law which lays down the conduct of the people and gives a definite line of evolution which the people should follow. Similarly, you find that side by side, penetrated with the religion, you have the knowledge, the science of the old Hindus. You find that within the six great Darshanas, and four of them are practically given to science. If you take Sāṅkhya, Paṭañjali, Nyāya, Vyākaraṇa, what have you there but science of the deepest and the most splendid description? Some of you may have seen that remarkable book by Brijendranath Seal on the science of the old Hindus, on which I am writing in *New India*. You find in those conceptions of Sāṅkhya, conceptions of modern science precisely, definitely and accurately voiced, with a depth of understanding, of power, of abstract thought that has never been outdone in the modern world. You find the very foundations of modern science laid down there as part of the philosophy of Hindu antiquity.

Of all philosophy, the ancient Hindu told us that all philosophy has for its end to put an end to pain. Ask any of the great philosophies, what is its object? "To put an end to pain," is the answer; and then there comes another significant verse, that you might as well try to roll up the ākāsha like leather as to give happiness to man without the knowledge of God. So you find that, whether in philosophy or in science, this mighty Hindu religion has moulded Indian life, has inspired Indian thought, has stimulated Indian action; for you must not forget that I have not time to dwell upon it in any detail, not only with regard to religion as such, but also the right conduct of man, as politics. Some of the other books dealt with the constitution of States, with the relation of the citizens to the State, and shaped and moulded the lives of the people; and I do not know that anywhere, in the ancient or modern world, you will find a single religion that so touches human life at every point as

Hinduism has done, whether in the conduct of the individual or as shaping the larger life of the Nation. In Hinduism, as in another eastern faith familiar to you—the religion of the Hebrews—you will find that all that was wanted to make the life of the people healthy and happy came to them with the authority of religion. You know it so well with regard to your own religion. You know how often the laws of sanitation, of hygiene, of cleanliness, of being scrupulously careful with water, with food and with drink, and so on, come in as part of the religious duty of man. It was the same with the Hebrews.

I do not suppose that you have studied very much the old laws of Moses, but if you have, you will find that in those laws, meant for the guidance of the Hebrew Nation, are laid down particulars of the daily life of the people that may often remind you of the laws laid down by your own great teachers. To a man of the ancient day, there was no division in life between religion and the whole life of man. If he was healthy, his religion taught him how to become healthy. If his town was sanitary and well looked after, he was obeying the precepts of his religion that came to him with that external authority. The difficulty you will have in reading the Mosaic books, is that they are mixed up with crudities, because the Jewish Nation was not in those early days a highly educated nor an artistic Nation. You will come across phrases so curious, and occasional comments so immoral, that you are apt to overlook the value of the other parts of the Mosaic teachings. There are some absurd statements, some immoral statements as regards women; others made a duty of persecution: if a man did not follow the law of the Hebrew deity, then he was to be slain. Those are blots that belong rather to the nature of the people, I think, than to the teachings of their Prophet, just as you will find occasionally in the laws of Manu phrases which are impossible to accept as coming

from the real writer of those valuable laws of a Nation. All ancient books are subject to that difficulty. You must use intelligence in reading them, and you must learn to discriminate between the words of the Sage and that which is very often the gloss of a later commentator who, in order to serve the purpose of the moment, wrote into the original manuscript something which was useful for the time, as he thought, but was utterly out of accord with the ancient teaching that he injured and lowered in the minds of the thoughtful.

You may turn from Hinduism and take other religions which, one after another, had a National life based upon them. The second great religion that followed on Hinduism, going further west along the border of the Mediterranean, in Egypt, Cyprus, etc., was a religion peculiarly scientific in its nature. The Egyptian religion was based on the knowledge of the physical world and of the physical body of man. Very much of your own Hatha Yoga is closely connected with a similar form of Yoga among the Egyptians. They studied the body of man in relation to the body of the universe, and found out the relations between the parts of the human body and the larger parts of the great organism of the solar system. Those of you who have studied the deeper thoughts of Hatha Yoga will find that the line of thought and practice is familiar in many of the Tantras. It almost seems as though Hinduism were the parent religion of the religions of the West, as the Āryan ethnological stock is the parent of all the emigrations that went out westward. You find in that Mediterranean and Egyptian civilisation one more type of civilisation moulded entirely by the religion of the people. You find the Science that made the precision of Egypt the marvel of the world, and made their priests able to perform so-called miracles, which were simply the utilisation of some of the generally unknown laws of nature to produce results which, as it were, convinced

the ignorant, not by appealing to the mind, but by dazzling the senses.

When you turn from that to the better known civilisation of Persia, you find there in the religion of Zoroaster the essential characteristic of purity underlying everything, a civilisation largely based on agriculture, on cultivation of land, and side by side with that, a similar development of astronomy and astrology, so that all agricultural operations, as is also seen in India, were arranged on astrological calculations, and the beginnings of every great season of the year were marked by festivals of the planets, the sun and the moon. Right through that civilisation this idea of purity runs, and of the relation between the planetary bodies and man. You must be pure in thought, in word, in deed. You must be pure as far as your houses are concerned, as far as your towns are concerned, as far as your rivers are concerned. No Zoroastrian would have allowed rivers to be polluted, as they are polluted to-day in England by factories that pour all refuse into them and make them sources of poison instead of sources of health. Everywhere the law of purity ruled in that ancient Persia, with the result of a splendid, healthy, virile people, a long-lived Nation, because they obeyed the religious law which, carried out in life, gives health, strength and vigour.

But when you come to the next great civilisation and its religion, you come into an entirely different atmosphere. It was the religion and civilisation of Greece. There the key-note was Beauty ; not spirituality of thought as in Hinduism, not knowledge of science as in Egypt, not purity of life as in Persia, but beauty of life. When you think of Greece you always think of beauty. The most exquisite buildings come from her architecture. The grandest statues are imitations of her sculpture. The whole education of the Greeks was an education in beauty. The results of that on the life of the Nation were striking. The Greeks were surrounded

by objects of beauty. Their city was full of architecture, the streets were the decorations of the capital. The Greek was the Nation of the most beautiful forms of humanity, because of the influence of beauty on the mind and the life of the people. Everything that the Greek used was artistic: his domestic vessels, his lamps, the things in which he carried water or cooked food were all beautiful, and the result of that was that the people were beautiful. The mother, surrounded with lovely objects, gave birth to children moulded into harmony and beauty by the beauty that surrounded her. That was the great teaching of Greece—the value of beauty in human life, and not only in outer objects created by the artist but in the beauty of language used by the poet, by the dramatist, by the philosopher. The form side of life had its perfection in Greece, and the whole religion of Greece was a religion of beauty which shaped the type of its civilisation.

That was succeeded in Rome by Christianity: an entirely different civilisation grew up as the life of the Nations of Europe. If you seek what was wanting in the elder days, you will find that what was left out was the sense of the value of the individual. You know how in Hinduism man is not an individual man: he is the man, the wife, and the child; it is the family and not the individual, isolated human being—a far more perfect conception, the conception on which the State hereafter will be modelled. The conception of the family life extended to the life of the Nation, just as you find Manu telling people to look on the poor, the younger and the uneducated as children; to look on all equals as brothers and sisters; to look on all elders as fathers and mothers. That was the idea of ancient India as regards social gradation, and the whole caste system is built up on that idea of elders, equals and youngers. But that omitted a very essential part which was needed for the future evolution of man, and that essential part was given in the religion of Christianity. The

doctrines of Christianity, you must have often noticed, have lost very much that belonged to the other religions of the world. The earlier Christianity lost the great doctrine of reincarnation, and so there was a danger of its losing the doctrine of immortality, though men clung to it against all reason and argument by the intuition that saved it. But you find in the history of Christendom that it is man's own soul that is the supreme matter of importance.

There grew up a strong individuality. There is no use in objecting to a fact of that kind which is necessary for human evolution. It was necessary to have a strong individual, and that could only be developed by effort. You have in Christendom a civilisation, not only individualistic but combative, one man striving against another, every man fighting for his own hand. It is not only a question of physical war; but it is a question of social war, it is a question of class war, and you do not find all those wars developed anywhere as you find them developed in Christendom—evil you may be inclined to think, short-sightedly—but it is not. It is working to a greater good. The example of Christ was sure in the long run to correct this necessary fault in the Christian teaching, not found in Himself but found in His Apostles. You must remember that Christianity was made by S. Paul far more than it was made by Christ Himself. It was S. Paul who gave a dogmatic side to Christianity and made religion into a Church—a very, very different thing. Gradually, however, it was inevitable that the example of Christ should correct the faults of the civilisation by the example of true self-sacrifice. You have that corrective in the teaching as well as the example of Christ.

"He that is greatest is he that doth serve." "Behold," He told His Apostles, "I am among you as he that serveth." Out of that came gradually the idea that strength was made for service and not for oppression, and that which you call

in Christendom public spirit, patriotism, love of country, altruism—all these were virtues that flowered out of that competitive system which had developed the strength necessary for the next step forward in human life; and strength linked to service is the ultimate lesson of Christianity.

Looking at that long past, then, of these great religions, we see one other had to be added—the religion of the great Prophet of Arabia; and it is there again profoundly interesting to see how that religion corrected some of the faults of the religion of Christianity, and brought to Europe what had been lost by the lack of knowledge in the Churches. Two marked characteristics there are in the religion of the great Prophet of Arabia. You see how it came out in the life of the Prophet Himself, courageous beyond the courage of man, calm and strong in the midst of uttermost peril, able to stand alone, convinced that He was not alone, for God was with Him. That strong Prophet of Arabia moulded a warrior civilisation on the one side, and a conquering civilisation followed in His steps. On the other side, there was knowledge, intellect, and science highly developed. It was the Prophet Himself that said, you may remember: "The pen of the scholar is greater than the blood of the martyr." But for Him so many men had died; for Him so many of His followers had been murdered—He who inspired love so passionate that when one of His followers had been tortured for hours and hours, his eyelids cut off, his whole body made into a mass of gaping wounds, and his torturer turned to him and said: "Do you not wish that your Prophet was in your place?" "No," he said, "by God, I would rather suffer ten times the tortures, than that the Prophet of God should be pierced by a single thorn." Such love was felt by His first disciples to that wonderful Founder of Islām. You find in a religion such as that the dual note of the Prophet—the power of the conqueror, the power of the sword on one side: a

military civilisation; the teacher of science on the other. It was Islām that brought back Science to Europe. It was the followers of the Crescent, when they conquered Spain, who brought Science from the Greeks, which they had gathered up in the later days from the neo-Platonic schools; and then under the guidance of the son-in-law of the Prophet Muhammad they founded great schools in Arabia that grew into Universities, and in a hundred years made the followers of the Prophet life-bringers to the western world. There you have the shaping of a Nation's life by religion. Warriors and Scientists—those are the two marks of Muhammadan civilisation.

So looking over all these, we find in these different religions that each moulds the life of its own Nation, and that the spirit of the religion shapes the body of the National life. How does that affect us in India, where all the great religions are now found? Does it not strike you that in the ruling of Īshvara in His world there must be some reason why this Motherland of the Āryan race has living on her soil all the great religions which have been as it were born out of her womb? The Hindu here has his religion as active, as living, as compelling as ever. The Mussalmāns are here the next greatest Indian community. The Pārsīs are here not very numerous, it is true, but are influencing the Indian life by that commercial life which they have developed strongly by their wealth, by their enterprise and by their knowledge. Christians are here, and in western and southern India there are great Christian communities that date back at least to the fifth and sixth centuries of the Christian era, perhaps even to the second century A.D. So that there are hereditary Christians here, as much as most of you are hereditary Hindus. They have a place here, not as aliens but as children of the soil. We see the religion of Buddhism, founded here by Lord Buddha Himself, and spread on to

the other adjacent countries. We find all the great religions on this mother soil of India. How will they inevitably affect her National life ?

It is clear that as the outer ways are different, the outer customs are different, the outer dogmas are different, we must look to the uniting power of the religions in the spirit of Religion more than in the outer forms. I might show you that, even in the outer forms, they are so closely welded together that anyone who knows them intimately could make parallel lines showing how in ceremonies, rites and customs, they reproduce each other. Let me remind you only of one case. You all know that when your relatives pass away you perform shrāddha. You know the essential objects used in the shrāddha ceremony. You must have a material object, and you have it in a *Pinda*, and later in water. You must have a word of power—the *Mantra*. Without the *Mantra* what shrāddha could be performed ? You must have certain gestures —*Mudrā*, the fingers form a part of the ceremony ; the whole of these are more or less familiar. Only some of the younger men, who have not grown wise, think that this is all superstition.

Take for a moment the Roman Catholic ceremony, which is more closely allied to Hinduism than is Protestantism. It is no use converting a Hindu to Christianity. If you have the whole thing in your religion in a very perfect form, why should you take it in another form from another religion ? The Roman Catholic teaches that there is the other side of death, and Roman Catholics perform for those who have passed onwards what you may call the Christian shrāddha—Mass for the dead. The idea is exactly the same as for Hindus. You perform your shrāddha in order to help those who have gone, onwards through the stage of Kāmaloka to Pitṛloka. The Roman Catholic performs his Mass for the dead in order that his beloved may pass onwards from

Purgatory or Kāmaloka on to a happier life of Paradise—not rice in his case but bread, not water but wine. You notice there that you have two things, solid and liquid, used in two religious ceremonies with the same object.

Then, you find that there are certain words pronounced, and pronounced in the Latin tongue—not in the tongue of the people, but in their sacred tongue. I have often heard young men say: "Why should I use Samskṛt words if I do not understand them?" Because words are sounds, and sounds produce vibrations, and if you change the sounds you change the vibrations, and the sounds are meant to produce certain vibrations that will affect the sūkshma sharīra of man. A Roman Catholic pronounces his mantra in Latin, he pronounces the Latin form and produces the necessary vibrations from the sounds of the words. He also makes his gesture—the Sign of the Cross—using it over consecrated bread, using it over the cup where the sacred liquid is. You must be very blind if you do not realise that with a little difference of outer sign and not of real essence of meaning, these two ceremonies are exactly the same. They use the same methods and they have the same objects. In the one case they are helped by beings you speak of as Devas, and in the other case as Angels. The meaning of Devas is Shining Ones—you only use the Hindu form of description. The Roman Catholic calls them Angels and not Devas, but the meaning is the same.

Supposing you understand that the difference between you and a Mussalmān, a Pārsī and a Christian, is not a difference in the God you worship—for there is One only, without a second; is not a difference in your own spirit—for every spirit in a human being is the spirit of God, and there is no other source of life; if you realise that you have the same difficulties, the same troubles, that you are born and die and are followed in your death by similar love and similar effort on the part of your neighbour whose outer name is not the

same as yours; you begin to see the essence of religion, you begin to realise that man, in yearning after God and in searching after God, wears different garments, but the emotion and the endeavour are the same, and that Religion should become a binding power and not a separative force.

Then, you may begin to realise that these many religions of the world on Indian soil are meant to bring together into one mighty power all the powers of the world. Hinduism brings its jewel, Islām brings its jewel also, and Christianity, Zoroastrianism, and Buddhism bring their own jewels, different in colour but alike in their preciousness. You will begin to understand that the Indian Nation of the future is not to be a Nation of one single religion only, but to embody the very essence of all religions; that it will have in it the philosophy of Hinduism, the valour and learning of Islām, the purity of Zoroastrianism, the love and tenderness of Buddhism, the self-sacrifice of Christianity. All these exquisite qualities, coming from the one Brotherhood of Teachers, and spreading abroad among this mighty Nation, will bring a completeness of perfection that a single religion, however noble and perfect, could never give, and you will realise how full of insight and truth were the words of the great Swāmi Vivekānanda, that a variety of religions was a gain and not a loss. Every view of God is added to the views already held, and so, however infinite the perfection of God Himself, more and more knowledge of that perfect Being will come to India through the many religions born on its soil and nourished by itself.

EDITORIAL

IN this issue we are publishing the entire portion of the first chapter of the *Saṅgītaratnākara*. The last page of the commentary of Siṁhabhūpāla is reproduced here, since that forms the first page of a new form which goes into the supplementary part issued separately. A table giving the issues of the *Bulletin* where the various portions of the work appeared is also added at the end of the *Saṅgīta-ratnākara*. Thus the portion published in the *Bulletin* is complete in itself. It is only the appendices that are not published through the *Bulletin* and this portion will be available for subscribers of the *Bulletin* at a concession rate.

The publication of the *Ṛgvedavyākhyā* of Mādhava has to be suspended on account of Paper difficulties. While we propose to continue the publication of the *Bulletin*, we have to suspend the publication of books. Serial publications that have just been taken up will not be made available as separate books until paper becomes available. Till that time, all the publications will be confined to the *Bulletin*. Since the proof reading for the Ṛgveda edition is a very difficult matter, it is not proposed to publish it in the *Bulletin* for the time being and then reprint the whole matter at a later time for separate publication. The other works that appear in the *Bulletin* will be reprinted and issued as separate books at a later time when the difficulty of paper vanishes.

We have not yet received any information about the holding of the next session of the All-India Oriental Conference, which should be held at Delhi during the coming winter, according to arrangements made at the last session. This is the second time that those who invite the Conference fail to make arrangements for holding the session. It is time that the Executive Committee consider the question of arranging the holding of the session at the due time irrespective of what arrangements those who invite the Conference may make. The Executive Committee must make it quite clear that if those who invite the Conference fail to make the necessary arrangements, the Committee will make their own arrangements, however inadequate the arrangements may be which they will be able to get up at short notice. Such an exalted body of scholars should not be made to bow to the patronage of any institution. Every institution or Government that invites the Conference must consider it a great privilege to have the chance of entertaining the Conference, instead of making it out as though they are doing a great favour to the Conference by agreeing to hold a session. The Conference shall not on any account be at the mercy of those who extend the invitation.

OBITUARIES

MAHĀMAHOPĀDHYĀYA PROF. S. KUPPUSWAMI SASTRI, M.A., I.E.S.; Principal of the Sanskrit College, Mylapore and later of the Raja's College of Sanskrit, Tiruvadi (Tanjore Dt.); then Professor of Sanskrit and Comparative Philology, Presidency College, Madras. He retired at the end of 21 years of service in this last position in the Indian Educational Service. Then he was the Honorary Professor of Sanskrit in the Annamalai University for a short time. Afterwards he retired to his village, Ganapathi Agraharam, Tanjore Dt. South India loses a great Sanskrit scholar by his loss. He passed away on the 5th of September, 1943 at the age of 64. Further notes appear elsewhere.

We regret to record the passing away of Mahāmahopādhyāya R. V. Krishnamacharya, one of the most eminent Pandits of South India. A scholar of distinction, a great authority on various S'āstras, a formidable debator in the assembly of Pandits, a fluent speaker in Sanskrit, writer of critical appreciations of Kālidāsa and other poets, editor of many scholarly publications and compiler of abridgements of Sanskrit Prose classics, he was a rare combination of intellectual qualities that roused the admiration of every one who knew him. He retired after many years of service as a teacher and was 69 when he passed away on 2nd September, 1943.

South India loses one more of its eminent Pandits in the passing-away on the 7th of September, 1943 of Mahāmahopādhyāya Dandapaniswami Dikshitar of Chidambaram at the age of 70. Unrivalled in his erudition, he held his position in the front rank among scholars for many

years. He was connected with the Sanskrit College at Chidambaram for many years as its Principal and when the institution became a part of the Annamalai University, he continued on the staff of the University. With his rushing torrents of arguments, thrusts and parryings in debates, he was a conspicuous personality in all Pandit gatherings and was held in very high esteem for his pious life, dignified bearing, for his modesty which made his presence ever more brilliant, his genial nature, firm convictions and sturdy independence. He was honoured everywhere.

Yet another serious loss has been sustained by the untimely demise of S'rī Saumya Narayanacharya Swamin of Tirukoshtiyur on 2nd February, 1943. Embodying the best traditions of the old type of Pandit learning and educated under very distinguished teachers his equal proficiency in all the six dars'anas was a marvel. His classic exposition of their basic texts won the admiration of his teachers and pupils alike. Essentially loving peace and endearing methods he successfully avoided the heat of controversies. The young as well as the old, the scholar as well as the man in the street had equal access to him and received the same deferential attention which pleased one and all. The Principalship of the newly started Madhurantakam Sanskrit College which he filled with distinction will have to be satisfied with lesser lights. Though he never felt called upon to write new works himself he always encouraged those inclined to do such work. South Indian scholarship has lost, by his passing away, an Ācārya who lived an ideal life which approximated to the definition of a teacher given by S'rī Vedānta Des'ika. True to his creed he avoided all publicity and love of distinction.

NATURAL RELIGION

BY BHIKKHU ARYA ASANGA

Introduction

IN this last chapter we shall have to draw the final conclusions of our previous studies. In the first two we have left Spinoza to plead his own cause for "the right way of living," and "the way to freedom or happiness," on the basis of a conception of God as identical with Nature, which way therefore might be well called also "the way of Natural Religion." In the next two chapters we have let others beside Spinoza advance arguments for this identity of God with Nature, as against the "God-named, Man-made" Creator, accepted in all supernatural religions, to which Buddhism is the sole exception.

There now remains the practical task of further disciplining the mind in the right way of thinking about God or Nature. It is sometimes asserted that words really do not matter, that more important than the words is their meaning. True, but equally true is that the use of certain words inevitably leads to certain meanings. Every word carries one or more current fundamental meanings or ideas, from which it is simply *not* possible always to escape, however scrupulously even we may try to safeguard ourselves by the most meticulous definition of its scope and purport. The most telling example

is just the word God. Not even Spinoza, the whole of whose philosophical work is one continued demonstration and elaboration of his short identification-formula of God with Nature, escapes always unscathed the fatal influence of the theological term, inherited from his youth and race. We shall give examples of it.

But the bulk of this chapter will be devoted to demonstrating by the substitution of the one word for the other in well-known scriptural and other texts how the use of the mere word even contributes either to logical, natural thinking, or to shapeless, supernatural beliefs. It is among other things meant as a plea for the discarding altogether of the word God from all philosophical and practical discussions, not because of any anti-theological bias, but solely as a precaution for free natural thinking.

Morphous and Amorphous

ELSEWHERE I have acclaimed Buddhism as the most scientific of all religions, but both, a similar yet a greater praise, is it to say that Buddhism, or any other religion, is the most natural of all, and therefore also the most human. I do not think the presence in a religion of the superhuman, or the supernatural enhances its value, or is in any way necessary. On the contrary, it lifts it out of the reach of man. It makes it ineffective, useless for this world. Whatever man may be in the superphysical worlds, a god or an angel, a demon or a problematic "soul", as such he is not man. Man as we know him here is a living body of flesh and blood and bones and sinews on the one hand, on the other having a seemingly unlimited capacity for action, spurred on by desire, feeling, conation, guided by a directive mind. All the rest told about him has nothing to do with man and this world. Religion's aim is not to make of man an angel in heaven, but a saint on earth. Let earth become a paradise, because man has become a saint, that is the task of religion. Heaven has no need of religion. Earth has. Therefore concentrate on man here, not on that unknown quantity he is over there. That is pure waste of valuable time and energy. Earthlife is short enough as it is. If we observe the small influence religion has had on the life of man, its deadly slow effect in raising him from a brute to a Man truely (that now does bear his name for the most part by courtesy alone) it must be ascribed to its lack of single focus, one eye only fixed on the immediate object in view, this world, the other lost in a vague distance, the unknown beyond.

And if it be objected against this qualification "unknown", that there are some men here in the world, clairvoyants, seers, prophets, who "know" of that beyond,

and can tell us of it, the answer is that still they cannot do so but in words and thoughts of this our and their world. Then, what is the difference between *that* world and *this*? There *is* none, it *is* this same world, with one important exception only: the abolition of all Nature's Laws, thereby changing with one stroke order into chaos, harmony and beauty into the shapeless and the uncouth. It is as if a man should suddenly loose his skeleton of bones, his sinews, muscles, veins, organs, tissues, in short the whole *structural* fabric of his body, and return to the primitive state of an amœbe, a jelly-bag that may or may not take any form. And with this bodily loss of form is naturally and inevitably connected a mental loss of form, a mental jelly-bag condition, thought turned loose outside the bounds of reason, and thereby intrinsically changed to fantasy pure and simple, uncontrolled by experience, productive therefore of chimaeras, hybrids, prodigies, spectres, things

> abortive, monstrous, or unkindly mixed,[1]

that is, made up of different "kinds" or species, as every phantasm of *another-world, described in this-world terms*, must necessarily be.

The contrast between a natural religion, and one of the jelly-bag variety, is the same that lies at the root of the words Nature and God; the latter, a term to which can be and is being attached every conceivable and inconceivable form, idea, meaning, belief; the former, rigidly bound by the laws of Nature, reason, and experience. The mere use of the word God, through its age-long association with primitive amorphous thought, may vitiate even the clearest reasoning faculty, not even Spinoza's excepted.

[1] *Paradise Lost* 3. 456.

A Natural Test

It is a wholesome exercise, whenever in our reading we meet with the word God, to stop for a moment, and to replace it by the word Nature, and then to observe closely whether it makes any difference, whether we thereby get entangled in contradictions and absurdities, or whether the sentence still stands as true, and perhaps even more so than before. In the first case it is a warning that there is something fundamentally wrong with the original statement. But if we had not made the substitution, ten to one we would not have noticed the fallacy, so deeply embedded in our unconscious do we carry that "acquired notion" of God, with its concomitant cloud of shadowy forms. We may therefore use this substitution as a criterium (and a powerful criterium it will prove to be!), as an acid test to break up all theological absurdities, or to use yet another simile, to clean the farthest corners of the mind of all theological cobwebs clinging there, as for example, those regarding prayers, incantations, invocations, sacrifices, holocausts, rites, ceremonies, sacraments, intercession, mediation, propitiation, forgiveness, sin, damnation, perdition, salvation, heaven, hell, paradise, devil, angel, god, and many another sinister figure from the dark crypts of ignorance. Our test applied, the light of Nature shed upon them, the breath of Nature blowing over them, the waters of Nature flooding them, they will all be dissolved into thin air, and wafted or washed away from view, to leave a fresher, cleaner, happier world of the mind, and consequently of everyday life.

Goethe

Let us now proceed to give some instances of how to apply this criterium. Take this exclamation: "God! We are surrounded and embraced by him, powerless to separate

ourselves from him, and powerless to penetrate beyond him." There does not seem to be anything wrong with these sentiments or opinions. Well might they have been expressed by Spinoza himself. "We are surrounded and embraced by him," because all is in God or Nature. "We are powerless to separate ourselves from him," because we are verily of God himself, or Nature, in body as well as in mind. "And we are powerless to penetrate beyond him," because there is nothing else but God or Nature. Thus would Spinoza speak.

Now substitute Nature for God in the above passage, making also the necessary change in gender,[1] and we get: "Nature! We are surrounded and embraced by her, powerless to separate ourselves from her, and powerless to penetrate beyond her." Well, that is exactly what Goethe, the great German poet, wrote in the opening passage of his "Aphorisms" on Nature, a prose-poem called by T. H. Huxley, the eminent biologist of the last century, "a wonderful rhapsody", and confessed to have been "a delight to him from his youth up."[2]

The sentence quoted is then a perfect and rare example of the harmony existing between three eminent minds of quite different quality, a poet, a thinker, and a scientist. How seldom found, alas! such unity. It is also a rare example of the perfect identity of the terms God and Nature without a shade of false religious bias. For this once!

A Juvenile Work of Spinoza

Now for an example from Spinoza's juvenile work, dealing with *God, Man and his Wellbeing.* I translate

[1] Though neither God or Nature have of course sex. They should both rather be referred to as It. The gender followed by us in the text is partly a concession to literary style, partly also a conceit to emphasize the contrast between the two ideas.

[2] I follow Huxley's translation, made for *Nature* in 1869, and republished in that Magazine in 1932.

straight from the original Dutch (Part 2, chap. 18). Three times Spinoza uses in the following extract the word Nature. These I have left untouched, only marking them for attention, but in all other cases where he writes the name of God, I have added the word Nature between square brackets. Here and there I have also placed an interrogation mark, and added further comments in brackets.

"So then now we see that man, being a part of the whole of Nature [*sic*], from which he depends, and by which he is also governed [?] cannot do anything through himself [for "the whole of Nature" is working through him] for his own good and wellbeing [as well as for the good of "the whole of Nature"]. So then let us see what good things for our welfare follow from this proposition, and [we do so] the readier, as we doubt not that to some these [remarks] will appear not a little offensive.

"*Firstly*, there follows from it that we are truly God's [Nature's] servants, nay slaves, and that it is our greatest perfection necessarily to be such. For, considered in ourselves, and therefore not as dependent from God [Nature], there is very little [?] or nothing that we could perform, and from this we might take just cause to be sorry for ourselves. Especially in contrast with what we see now: namely that we depend from that which is most perfect, in such a manner, that we are also a part of the whole, that is of God [Nature], and so to say contribute our share towards the production of so many fitly ordered and perfect works as depend from him [her]."

After the Image of Man

Before we proceed there are one or two remarks to make regarding this first part of our text. Of the phrase "very little or nothing" the first three words ought of course to go.

They have slipped into the text solely because of the use of the word God, he being conceived as a kind of compassionate human father, who leaves us by his grace some little freedom of our own. Such considerations would never enter when the substitute word Nature were used. It would immediately, "clearly and distinctly", show that we can do "nothing" at all without Nature, that all we are and do, we owe without rests or remains, to Nature, which is "absolute immutable Law."[1] Anything done of our own, without Nature, would be what is called a miracle, falling outside Nature and her laws. Further, the words "servants" and "slaves" also suggest petty human relations as towards a "Master", a "Governor" or "Governors." They are totally incongruous terms, and would never have been thought of in connection with "the Whole of Nature." As it has been said: "There is no room [in the whole of the Universe, or Nature] for moral [or any other] government, much less for a moral [or any other] Governor [*i.e.*, God]—a Being which at the same time has no form nor occupies space!"[2] Verily therefore, a Being of the jelly-bag genus. Better therefore than to speak of "servants" and "slaves", is it to use more impersonal similes, for example "agents" or "tools", as is in fact done lower down in a crucial passage, when Spinoza himself uses Nature instead of God.

We now proceed again with the text, but I will leave much to the reader's own ingenuity from now on, as an elaborate explanation of all the points would take too much space. One general remark only. The human passions, such as "pride", felt when belonging to the so-called Elect of God, or "fear" for being damned by God, etc., cannot of

[1] *The Mahatma Letters*, p. 52.

[2] *Ibid.*, p. 139.

course arise in relation to Nature. The attentive reader will of himself observe how the use of this latter word drives forcibly away all such mysterious expectations or misgivings, and makes thought run clear, definite, impersonal and to the point.

"*Secondly*, this knowledge causes also that, after performing an excellent thing, we do not pride [?] ourselves on it. (This pride causes that, thinking we are now already something great, and as if we lack nothing further, we remain standing still. This comes in conflict straightway with our perfection, consisting in this that we must ever try to attain farther and farther.) But, on the contrary, we ascribe everything we do to God [Nature], which is the first and only cause of everything that we perform and come to execute.

Highest Ethics

"*Thirdly*, besides the true love for our neighbour, which this knowledge produces in us, it makes our condition such that we never hate them, nor are angry with them, but are inclined to help them and to improve their condition. All which are the works of such people as have reached great perfection or reality.

"*Fourthly*, this knowledge also serves for the advancement of the Commonwealth, for through it a judge can never again become partial to the one or to the other, and if compelled to punish the one, and to reward the other, he will do that with insight, to help and improve the one as well as the other.

"*Fifthly*, thus this knowledge relieves us of grief, of despair, of anger, fright, and other evil passions which indeed are the real hell."

Again I must break in here upon Spinoza's reflections of deep wisdom, to draw the reader's attention to the singularly

high and pure morals or ethics of universal love for our neighbour (or as we now are more used to say, for our brother), and impartial, impersonal justice towards all, derived by Spinoza from the simple, impersonal, universal principle of Nature, instead of from the current beliefs in a personal God, who arbitrarily saves or condemns. For their purity the above third, fourth and fifth points are unsurpassed by anything in the field of religious or ethical thought.

God and Devil Inseparable

"*Sixthly*, finally this knowledge causes that we shall not fear [?] God [Nature], as others fear the devil, whom they have invented, so that he may not do evil to them."

Here also the Devil could not have crept into the text, if it were not for the use of the name of God, whose antithesis he is. ***Demon est Deus inversus.*** "The Devil is the inverse or the reverse of God." Nature being the all has no such "in- or reverse." Even what we call unnatural or inhuman things, are perfectly human and natural, falling within the ordinary course of Nature. For instance, so-called illegitimate children: these are only outside human—or is it inhuman?—law, but certainly not outside natural law, or the laws of Nature, as we plainly acknowledge in that other appellation we give to them of "natural" children. And as such surely they are not a bit worse than or different from legitimate ones.

No Religion Higher than Nature

"For, how then could we fear God [Nature], which is the supreme good itself, by which all things that have any reality are what they are, as we ourselves also, who live in

God [Nature] ? This knowledge causes also that we ascribe everything to God [Nature], and God [Nature] alone, because he [she] is the most glorious and the most perfect, and it is therefore that we sacrifice [?] ourselves wholly to him [her]. For actually this is what constitutes real religion, and our eternal good and happiness. For the only perfection and last destiny of a slave [?] and of a tool [*sic*] is this that it properly performs its due service. For instance, if a carpenter, when doing a certain piece of work, finds himself most excellently served by his axe, then that axe thereby has come to its destiny and perfection. But if he would think, now this axe has served me so well, therefore will I let it rest, and take no more service from it, then that axe would be removed from its destiny, and would no more be an axe. *Thus also man, as long as he is a part of Nature* [*sic*], *he must follow the laws of Nature* [*sic*], *and that is religion.*[1] But if God [Nature] should so to say will that man should no longer serve him, it would be the same as to rob him of, and to destroy his well-being, because all that he is consists in his serving God [Nature]."

True religion, then, is to follow the laws of Nature! It means the service of Nature. That is the true service or worship (?) of God. Nobody is deeper religious than he who tries to live up to Nature and her laws. That is Natural Religion. From it follows that one should try to find out and understand the laws of Nature, instead of seeking to embody one's worship of God in all kinds of mysterious, ununderstood, even unnatural and highly artificial acts and fancies, as are so obvious at the altars of the Gods, but are unimaginable at the altars of Nature. In truth, there is no religion higher than Nature.

[1] Italics mine.

Genesis

The absurdities to which the substitution of the word Nature for God may lead, are never so obvious as in the texts found, not in the books of great poets or thinkers, but in the religious scriptures of the world. Our first specimen will be from the opening verses of the Old Testament. Here we replace the theological term directly by the natural word.

"In the beginning Nature created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the waters. And Nature said, Let there be light: and there was light. And Nature saw the light, that it was good: and Nature divided the light from the darkness. And Nature called the light Day. And the darkness she called Night. And the evening and the morning were the first day. . . And on the seventh day Nature ended her work which she had made; and she rested on the seventh day from all her work which she had made. And Nature blessed the seventh day, and sanctified it, because that in it she had rested from all her work which Nature created and made."

I will only point out the principal anomalies. What strikes the eye and the mind is of course the absurdity of using by preference the male gender for God, or using a gender at all for the Absolute principle and the Whole of existence, including as the latter does, both the male and the female sex. Further, the use of mere human faculties—speaking and calling; of human institutions—the week of seven days; of human frailties even—the needed rest after work! With the use of the word God, we have become so accustomed to these things, that they hardly affect us adversely any more, but with the word Nature they assume their glaring incongruity.

The Lord's Prayer

Our next example is from the New Testament, the Lord's Prayer so-called. This piece gives more difficulty in the transcription. For, " Our Father (God) ", I substitute, " our Mother Nature." Practically only the last sentence, besides one in the middle, sounds all right. The rest seems all wrong. My comments I place again within square brackets.

" After this manner therefore pray ye: Our Mother Nature, which art in heaven [but she is in earth also, see lower down]. Hallowed be thy name. Thy kingdom come [but hers is there already, everywhere]. Thy will be done [hers cannot but be done always] in earth as it is in heaven [right !]. Give us this day our daily bread [is she not doing that every day, if we only exert ourselves to take it from her ?]. And forgive us our debts [which she cannot do], as we forgive our debtors [which most of us do not do]. And lead us not into temptation [nay, she will always do that, so that we may grow strong and wise], but deliver us from evil [nay, she cannot do that, because there is neither good nor evil in her].[1] For thine [o Mother Mature] is the kingdom, and the power and the glory for ever Amen [excellent !]."

I do not know of another specimen in religious literature like it in irrational thought. Christianity were better without it, I fear. Why pray at all ? Our Great Mother knows all and acts accordingly to the best of everything, without need of reminder. The final ascription alone is a magnificent utterance, but it is not a prayer !

Saint John's Gospel

One more instance from the New Testament—the famous prologue to the gnostic St. John's Gospel : " In the

[1] *The Mahatma Letters*, p. 56 : " Nature is destitute of goodness or malice."

beginning was the Word, and the Word was with Nature. The same was in the beginning with Nature." There is no doubt that there is nobody, with Nature in mind, who would ever have thought of writing the sentence as it stands in the original, of associating the spoken word of human language (a development of one of the very *last* stages of Evolution) with the absolute *beginning* of evolution, when "all things were made by him [read rather: by Nature], and without him [her] was not anything made that was made."

Compare this with Spinoza's crystal-clear thoughts and words: "All things are made through the power of God [or Nature]. Now, because the power of Nature is nothing but the power of God himself, it is certain that we do not understand the power of God in so far as we are ignorant of the natural causes. It is therefore foolish to fall back upon that same power of God when we do not know the natural cause of a thing, that is even the power of God [or Nature] regarding it."[1]

The numerous commentators on St. John's Gospel have all been more or less uneasy, uncertain how to penetrate the obscure mystery of this its first sentence. Writes one such modern commentator: "Many attempts have been made to find an English term that would adequately express the meaning of the Greek word *Logos*,[2] and at the same time give the reader a clear conception of the divine mystery that the

[1] *Theological Political Treatise*, chap. 1.

[2] Compare Faust's effort in Goethe's great poem of that name (Bayard Taylor's English translation, I. III. 47):

> 'Tis written, 'In the beginning was the *Word*.'
> Here am I balked; who now can help afford?
> The *Word*? impossible so high to rate it;
> And otherwise must I translate it,
> If by the Spirit I am truly taught.
> Then Thus, 'In the beginning was the *Thought*,'
> This first line let me weigh completely,
> Lest my impatient pen proceed too fleetly.

writer was trying to make known."[1] It seems a contradiction of terms to speak of "a clear conception of the divine mystery." Mystery, indeed! obscurity, darkness, hopelessly impenetrable, whenever God is involved. On the other hand, the light of the sun and the open spaces, when Nature is brought in, and the hope of penetrating ever deeper to a clear understanding of her.

The prologue continues: "In him [read rather: in Nature] was life; and that life was the light of men [and of all things ever made]. And the light [of Nature] shineth in the darkness [the divine mystery, the unknown], and the darkness comprehended it not." This is very good indeed! Then, "there was a man sent from Nature, whose name was John. The same came for a witness, to bear witness of the Light [of Nature], that all men through that Light might believe [rather: know]. He was not the Light, but was sent to bear witness of that Light" [of Nature], etc., etc., too long and too well known for me to quote here in full. What is given is sufficient to show how light and lucidity may be brought into religious texts, that else remain dark mysteries. "May be brought," at least for those who love light and clearness. But there are some apparently who prefer the mysterious. Well, for them there is always the original text, for them let the original theological terminology stay!

> Is it the *Thought* which works, creates, indeed?
> 'In the beginning was the *Power*', I read.
> Yet, as I write, a warning is suggested,
> That I the sense may not have fairly tested.
> The Spirit aids me, now I see the light!
> 'In the beginning was the *Act*,' I write."

[1] *The Bible for To-day*, edited by John Stirling, illustrated by Rowland Hilder and other artists, and published by the Oxford University Press, 1941, pp. 1255. A very commendable effort to popularize the Bible, by making it, through its numerous illustrations of modern life, and its explanatory notes, to speak a modern language, though the text follows faithfully and unabridged the Authorised Version.

I had thought of dealing in the same way with other extracts from secular writers and thinkers, but the examples from Spinoza and Goethe, besides the one from Coleridge following here must suffice, for space will not allow more, and it is also not necessary. Coleridge gives a good example of the kind of reasoning the theist generally indulges in, unconscious of the inherent contradictions. In an Essay on the Prometheus of Aeschylus he writes that "the diversity between theism and pantheism may be most simply and generally expressed in the following formula, in which the material universe is expressed by W, and the Deity by G—

$$W - G = O;$$

or the World without God is an impossible conception. This position is common to theist and pantheist. But the pantheist adds the converse—

$$G - W = O;$$

for which the theist substitutes—

$$G - W = G;$$

or that—

$$G = G,$$

anterior and irrelative to the existence of the world, is equal to G + W."[1]

It must be clear that if this were true, it would involve the theist into a serious contradiction, for

$$G = G + W$$

simply means that the World, considered in relation to God, is Nought. It does not mean that the World, considered in itself is, Nought, or in other words, it says nothing more than that the World is absolutely independent of God, that God has literally nothing to do with it, which is in contradiction

[1] "Before the mountains were, thou art" (Psalms 90. 2).

with the first formula, that the World minus God is Nought, W — G = O.

But it is easier to reach the same conclusion with our Nature Test, that is by substituting the word Nature for God in Coleridge's formula, thus—

World minus Nature is Nought.

Well that is clear as clear can be. And equally that

Nature minus World is Nought.

There is no mystery at all here; it creeps in only when we use the word God. World and Nature are really synonyms.

The above examples are enough to demonstrate the principle and the working of the recommended Nature-test. Each student can now apply this criterium for himself, whenever in his reading, or in his own writing, he is assailed by doubts whether what is expressed is natural, is Natural Religion, or which is the same, Natural Science, or whether it is on the other hand still under the insidious obscuring influence of the mysteries of theology.

Natural Religion and Democracy

Natural religion is the subject of this chapter, and practical wisdom the aim of the whole book, as it was Spinoza's. Not mere head-learning, but heart-wisdom that bears directly upon man's daily life, upon his *Actions*, as Faust; or his *Karma*, as a Buddhist would express it. This book would be deemed to have failed in its effect, if it would leave the reader's life entirely untouched. Through clearing his *mind* of all cobwebs, it wants to make his *life* fresher, cleaner, clearer, happier, open to receive everything Nature has to offer with equanimity, all and everything without reserve, both good and evil, life as well as death, the latter being as natural as the

former. Why should man fear the one, and cling to the other beyond the natural limits laid by the Great Mother? Because of theological bogies? Let these go! There is no warrant for them in Nature. There is no warrant in Nature for any distinction, preference, or precedence. She is the true Democrat. Such a Democrat was Spinoza, the philosopher to whom honours were as nothing. Such another Democrat was Walt Whitman, the poet, the mother-idea of whose poetry was democracy, "carried far beyond politics, even into philosophy and theology." He has also, "by many persons to-day,"[1] been regarded as "the restorer of the eternal natural religion."[2]

Walt Whitman, the Democrat of Nature

It may not be deemed inappropriate, therefore, to close this chapter and this book with a description of the personal life of this Democrat of Nature. I follow the biography by his disciple, Dr. Richard Maurice Bucke (1883), as quoted in his *Cosmic Consciousness* (1901, pt. IV, ch. 13).

"His face has no lines expressive of care, or weariness, or age—it is the white hair and beard, and his feebleness in walking (due to paralysis) that make him appear old. The habitual expression of his face is repose, but there is a well-marked firmness and decision. I have never seen his look, even momentarily express contempt, or any viscious feeling. I have never known him to sneer at any person or thing, or to manifest in any way or degree either alarm or apprehension, though he has in my presence been placed in circumstances that would have caused both in most men."

[1] *Enc. Brit.* sub voce.
[2] William James, *The Varieties of Religious Experience*, Lect., IV and V.

If I did not know where it came from, I would have sworn that this was the description of a true disciple of the Buddha, of one who has realized in lesser or fuller degree the peace, the repose of Nirvana. And is it not so after all? Listen to the following also.

"His manner was curiously calm and self-contained. He seldom became excited in conversation, or at all events seldom showed excitement; he rarely raised his voice or used any gestures. I never knew him to be in a bad temper. He never swore; he could not very well, since as far as I know he never spoke in anger, and apparently never was angry. He seemed always pleased with those about him. He did not talk much. Sometimes, while remaining cheery and good-natured, he would speak very little all day. His conversation, when he did talk, was at all times easy and unconstrained. I never knew him to argue or dispute, and he never spoke about money. When I first knew Walt Whitman, I used to think that he watched himself, and did not allow his tongue to give expression to feelings of fretfulness, antipathy, complaint, and remonstrance. It did not occur to me as possible that these mental states could be absent in him. After long observation, however, and talking to others who had known him for many years, I satisfied myself that such absence or unconsciousness was entirely real."

"His favourite occupation seemed to be strolling or sauntering about outdoors by himself, looking at the grass, the trees, the flowers, the vistas of light, the varying aspects of the sky, and listening to the birds, the crickets, the tree-frogs, the wind in the trees, and all the hundreds of natural sounds. It was evident that these things gave him a feeling of pleasure far beyond what they give to ordinary people. Until I knew

the man it had not occurred to me that anyone could derive so much absolute happiness and ample fulfilment from these things as he evidently did. He himself never spoke of all this pleasure. I dare say he hardly thought of it, but anyone who watched him could see plainly that in his case it was real and deep.

" He was very fond of flowers, either wild or cultivated; did not seem to have much preference for one kind over any other; liked all sorts. I think he admired lilacs and sun-flowers just as much as roses. Perhaps indeed no man who ever lived liked so many things and disliked so few as Walt Whitman. All natural objects seemed to please him. He appeared to like (and I believe he did like) all the men, women, and children he saw (though I never knew him to say that he liked anyone), but each who knew him felt that he liked him or her, and liked others also. He was in this and in everything entirely natural and unconventional.

" He was especially fond of children, and all children liked and trusted him at once. Often the little ones, if tired out and fretful, the moment he took them up and caressed them, would cease crying, and perhaps go to sleep in his arms. One day several ladies, the poet and myself, attended a picnic given to hundreds of poor children in London. I lost sight of my friend for perhaps an hour, and when I found him again he was sitting in a quiet nook by the river side, with a rosy-faced child of four or five years old, tired out and sound asleep in his lap."

" He never spoke deprecatingly of any nationality or class of men, or time in the world's history, or feudalism, or against any trades or occupations—not even against any animals, insects, plants or inanimate things, nor any of the laws of nature, or any of the results of those laws, such as illness,

deformity or death. He never complained or grumbled either at the weather, pain, illness or at anything else.

"He said one day while talking about some fine scenery and the desire to go and see it (and he himself was very fond of new scenery): 'After all, the great lesson is that no special natural sights—not Alps, Niagara, Yosemite or anything else—is more grand or more beautiful than the ordinary sunrise and sunset, earth and sky, the common trees and grass.' Properly understood I believe this suggests the central teaching of his writings and life—namely, that the commonplace[1] is the grandest of all things; that the exceptional in any line is no finer, better or more beautiful than the usual, and that what is really wanting is not that we should possess something we have not at present, but that our eyes should be opened to see and our hearts to feel what we all have."

Walt Whitman and the Natural Test

On this democratic note of the commonplace, the middling, the natural, may now this labour draw to a close, meant as it is for the commoner, the ordinary individual, the natural man, whom we meet every day in the street.

> One's-Self I sing, a simple separate person,
> Yet utter the word Democratic, the word En-masse.[2]

Because of their entire freedom from anything mysterious, and their entire devotion to everything natural, no better disciplines for the mind, than Whitman's poetry and Spinoza's philosophy, to lead one to the true Religion of Nature, that is the Communion with Nature, the great Mother, Father, Parent, Child of all. To further prove this in the case of the

[1] The Buddha's Middle Way.
[2] *Inscriptions.*

former, I finally subjoin a much quoted piece, advising the reader to apply here for a last trial the test of substituting the word Nature for God, and to observe for himself how flawless the poem still stands, how transparent its truth still remains, proving thereby its perfect harmony with Spinoza's thought.

> I have said that the soul is not more than the body,
> And I have said that the body is not more than the soul,
> And nothing, not God, is greater to one than one's self is,
> And whoever walks a furlong without sympathy walks to his own funeral drest in a shroud.
> And I say to mankind, Be not curious about God,
> For I who am curious about each am not curious about God ;
> No array of terms can say how much I am at peace about God and about death.
> I hear and behold God in every object, yet understand God not in the least,
> Nor do I understand who there can be more wonderful than myself.
> Why should I wish to see God better than this day ?
> I see something of God each hour of the twenty-four, and each moment then,
> In the faces of men and women I see God, and in my own face in the glass,
> I find letters from God dropt in the street, and every one is signed by God's name,
> And I leave them where they are, for I know that wheresoever I go.
> Others will punctually come for ever and ever.[1]

[1] *Song of Myself.*

ADDENDA

I. THE MAHATMA K. H. ON GOD

THE two Mahatma Letters, dealt with in chapter III (*ante*, p. 49 ff.), are too little known outside a comparatively small circle of specialists. With a view to broaden that circle, and spread the lofty ideas and ideals contained in them, they are here reproduced in extract, and with the paragraphs somewhat rearranged. The supposed writer is said to hold an exalted rank in the Tibetan Lamaist Church, though to the attentive student it will be evident that his thoughts are not only thoroughly Buddhist, but Vedantist as well, of which the writer himself also assures us in so many words.

But there is another reason why these Letters are here published anew. In a way perhaps it may be objected that the last three chapters are mainly of a negative character, trying to get rid of the theological term, God, but substituting for it only another term, Nature, without exactly defining its meaning. Though the criticism would not be quite just, still there may be some truth in it. Therefore, to remedy the defect somewhat, this addendum is appended. Spinoza defined his God or Nature as Substance with two known infinite Attributes, Thought and Extension, or Mind and Body. So does the Mahatma define the One reality, manifesting itself as Life and Matter. God is not Life, or Mind, or Spirit alone. Nor is Nature only space, form or matter. God

or Nature is each and both alike. The one is as eternal and infinite as the other. There is no preference or precedence of either. The most striking phrases I have printed in italics.

" *Neither our philosophy nor ourselves believe in a God*, least of all in one whose personal pronoun necessitates a capital H. We deny God both as philosophers and as Buddhists. We know that there is in our system (of worlds) no such thing as God, *either personal or impersonal.* The Absolute (Parabrahma) is not a God,[1] but absolute immutable law, and the Lord God (Ishvara) is the effect of Ignorance (Avidya) based upon the great Illusion (Māyā). We are not, we never were,[2] Advaitees (Non-dualist Vedantists), but our teaching respecting the One life is identical with that of the Advaitee with regard to the Absolute. We deny most emphatically the position of agnosticism. No true philosophically brained Advaitee will call himself an agnostic, for he knows that he is the Absolute and identical in every respect with the universal life and soul; the macrocosm is the microcosm and he knows that *there is no God apart from oneself*, no Creator as there is no Being.

" The word God was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim the knowledge of that cause and causes, we are in a position to maintain that there is no God or Gods behind them. *The idea of God is not an innate but an acquired notion*, and we have but one thing in common with theologies—we reveal the infinite. But while we assign to all the phenomena that proceed from the infinite and limitless space, duration and motion, material, natural, sensible and (to us at least) known

[1] H. P. Blavatsky in *The Secret Doctrine*, 1889 I 6: " The Absolute is not God, because It is not *a* God."
[2] ML 288.

causes, the theists assign to them spiritual, supernatural and unintelligible causes.

"Pantheists we may be called, agnostics never. If people are willing to accept and to regard as God our One Life immutable and unconscious in its eternity they may do so and thus keep to one more *gigantic misnomer.*[1] But then they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God; or as that famous and unfortunate[2] philosopher says in his fourteenth proposition, "Præter Deum neque dari neque concipi potest substantia," and thus become Pantheists.

"Who but a Theologian nursed on mystery and the most absurd supernaturalism can imagine a self-existent being of necessity infinite and omnipresent outside the manifested boundless universe? It is evident that a being independent and omnipresent cannot be limited by anything which is outside of himself; that there can be nothing exterior to himself, not even vacuum. Then, where is there room for matter? for that manifested universe, even though the latter be limited. If we ask the Theists, is your God vacuum, space or matter, they will reply, no. And yet they hold that their God penetrates matter though he is not himself matter. When we speak of our *One Life* we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, hence is material, *is matter itself.* In other words, *we believe in matter alone,* in matter as visible Nature, and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and

[1] Elsewhere the Mahatma speaks of "*the misleading term God,*" and of "that which you *will* call God." (ML 346, 137).

[2] Fortunate only in that the consumption from which he suffered took him away in time to save him from being burned on the stake, as his books were by the authorities immediately after his death (1677).

which *Nature* draws from herself since she *is the great whole outside of which nothing can exist.*

"The God of the Theologians is simply an imaginary power, *un loup garou* (a werewolf) as Baron d'Holbach expressed it,[1] a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. He who reads our Buddhist Scriptures, written for the superstitious masses, will fail to find in them a demon so vindictive, unjust, so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible.

"Evil has no existence *per se* and is but the absence of good and exists but for him who is made its victim. No more than good is evil an independent cause in Nature. *Nature is destitute of goodness or malice*; she follows only immutable laws when she either gives life and joy, or sends suffering and death, and destroys what she has created. Save death, which is no evil but a necessary law, and accidents, which will always find their reward (read: compensation) in a future life, *the origin of every evil whether small or great is in human action*, in man whose intelligence makes him the one free agent in Nature. *It is not Nature that credtes diseases but man.* Therefore it is neither Nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. Work out every cause of evil you can think of and trace it to its origin and you will have solved *one-third* of the problem of evil.

[1] In his *Le Système de la Nature*, on page 155 of *The Mahatma Letters*, and on p. 123 of *The Early Teachings*, incorrectly called *Essais sur la Nature*.

"And now I will point out the greatest, the chief cause of nearly [the whole of the other] *two-thirds* of the evils that pursue humanity. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. *Ignorance created Gods and cunning took advantage of the opportunity.* It is religion that makes of man the selfish bigot, the fanatic that hates all mankind outside his own sect, without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime, voluntary victim of an illusionary God, the abject slave of his crafty minister? The sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality and universal charity, the altars of these false Gods."

II. God, Substance, and Nature

The three terms, in Spinoza's philosophy, are perfect synonyms, with a difference in pitch only, God being in the high falsetto of Theology, Substance in the deep bass of philosophy, and Nature in the broad diapason of Science. In the foregoing studies we have mostly dealt with the first and the last. The present Note is sup- and com-plementary to these, being concerned specially with the first and second.

Though the *Ethica's* first book bears the title, and treats "Of God," yet there is the curious fact, un-noticed so far as

I know by any Spinozian scholar, that after the Definition of God given at the start, the Name of God is deliberately excluded from the text up to the eleventh Proposition, where the initial Definition is repeated in extenso.

Def. 6	*Pro. 11*
"By God I understand absolute infinite being, that is substance, consisting of infinite attributes, each of which expresses eternal and infinite essence."	" God or substance, consisting of infinite attributes, each of which expresses eternal and infinite essence, exists necessarily."

Apparently Spinoza wished to keep the reader's mind free from all the religious bias connected with the theological term, until such time that he would have sufficiently impressed upon it the fundamental ideas conveyed by the philosophical term.

There is however one exception to this scrupulous exclusion of the name of God from the text. It is the sentence : " So also, those who confound divine with human nature, readily attribute to God human passions, especially so long as they are also ignorant of the way in which passions are produced in the mind " (Pro. 8, Sch. 2). That Spinoza let the name pass for this once, is not a slip, but as deliberately done as its debarring from the rest of the text. That it was here allowed to pass was for no other reason than expressly to refute some false ideas connected with it. For the rest, he purposely avoided its use, as can be easily proved.

The latter half of the second Scholium, appended to the eighth Proposition, is bodily copied from the 34th of Spinoza's *Letters*. This fact also has not been noticed before. And while copying it for the *Ethica*, Spinoza carefully purged the text of the word God, which occurred six times in the

Letter. The first three were expurgated by the simple expedience of deleting the sentence in which they are found. In the three other cases, the name of God has been replaced by the word Substance.

The deleted sentence :

Letter 34 : "Just as the definition of Mind, that is a thinking thing, or the definition of *God*, that he is a perfect being, includes nothing else than the nature of Mind and of *God* ; but not a definite number of Minds or of *Gods*."

The substitutions :

Letter 34 : "But since necessary existence belongs to the nature of *God*, it is necessary that its true definition should also include necessary existence : and therefore his necessary existence must be inferred from the true definition of him. But from the true definition of him, the necessary existence of many *Gods* cannot be inferred. There follows, therefore, the existence of one *God* only."

Ethica, 1.8.Sch.: "But since it belongs to the nature of *Substance* to exist, its definition must include necessary existence : and therefore its existence must be inferred solely from its definition. But from its definition the existence of many *Substances* cannot be inferred. There follows therefore necessarily from it, that only *One* of the same nature exists."

What a pity that no example has yet been met with, at least so far as I know, of a similar substitution by Spinoza of the word God by Nature. Yet, it would have been an equally natural thing for him to do, if such an occasion had offered itself to him. However, fate has not been so kind.

INSCRIPTIONS OF UTTARAMERŪR

By A. N. Krishna Aiyangar, M.A., L.T.

(*Continued from p. 88 of the previous issue*)

IV

166 of 1923

THIS[1] is a fourth inscription of Rājarāja in the same temple of Sundaravaradaperumal and on the same wall with the same historical introduction of *tirumagal pola.* It exhibits the same orthographical peculiarities as the three previous inscriptions, already edited,[2] and belongs to the 24th year of Rājarāja.

The grant records the dedication of a *Nandā vilakku* or perpetual lamp by one Ikkāṭṭi Damodara Bhaṭṭan belonging to the locality called Govindacceri in Uttaramerūr, to the deity Vellaimūrtiyālvār of the S'rīveli Viṣṇugṛha. For this purpose 96 sheep are dedicated. It further records that one Maṇakkuḍiperumān Kaṇamoḍan also dedicated another set of 24

[1] I record my thanks to Professor K. A. Nilakanta Sastri who was kind enough to check my reading with the original impressions of both 166 and 167 of 1923. My thanks to the Department of Epigraphy are already recorded in the previous article of which this is only a continuation.

[2] See *Adyar Library Bulletin*, Vol VII, part 2, pp. 79-88.

sheep which is one-fourth of the perpetual lamp, and it is included with the full lamp dedicated by Damodara Bhaṭṭan and stated as, constituting together, one and a quarter lamp, for which a total of one hundred and twenty sheep had been dedicated. The trust was to be administered by the *Perilamaiyār* of the locality and the endowment was to be held to be in force perpetually in the same way and under the same conditions as enunciated in the three earlier inscriptions. The *Perilamaiyār*, were to ensure an uninterrupted supply of a quarter measure of ghee daily for the lamp as along as the sun and moon endured, a phrase common in all similar grants. The Mahāsabhā placed the duty of checking the proper administration and punishment, in default, in the hands of the S′rīvaiṣṇavas and the S′raddhāmantas of the locality.

In the three previous inscriptions have been mentioned three localities of Uttaramerūr such as Vāmanacceri, Hṛṣīkes′avacceri and Nārayaṇacceri. This inscription adds a fourth locality called Govindacceri. Ikkāṭṭi is perhaps used to denote the family name of the donor in the same way as *Komaḍattu* in 163 of 1923, or *Kilākkil* in 165 of 1923. The omission of the *Saṃvatsara vāriyam* in the act of enforcing the sanctions is similar in this inscription to what is found in 165 of 1923.

The present inscription is not noted in the Appendices of either the *Colas*, Vol. 1 or in the *Studies in Cola History and Administration* of Professor Nilakanta Sastri.[1]

[1] The *Colas*, Vol 1, pp. 512-14, contain the list of inscriptions relating the 24th year of Rājarāja, and 166 of 1923 is not found there.

Studies in Cola History and Administration Appendix I, pp. 118-130 especially pp. 124-125 under Rājarāja.

[1] (1) [2] Svasti S'ri [II] Ko Vis'aya[3] Nandi Vikkirama parumaṛkku yāṇdu pattāvadu Kāliyū . . .

(2) Svasti S'ri [II] Tirumagal polap peru[4]ni(la) cce(l)viyun[5]tanakke yurimai pūṇḍa maimanakkolakkāndalūrccā

(3) lai Kalamaṛuttaruli, Veṅgai nāduṃ Kaṅgapāḍiyuṃ [6] Nulaṃpapāḍiyuṃ Taḍigaipāḍiyuṃ Kuḍamalainā duṃ Ko

(4) llamuṃ Kaliṅganuṃ eṇḍi[7]s'ai pukaḷtara Īḷamaṇḍalamuṃ [8] Ilaṭṭapāḍi Eḷarai ilakkamuṃ tiṇḍiṛal veṇṛi taṇḍ

(5) ārkkoṇḍa tanneḷil valaruḷi ellā yāṇḍun toḷudakai vilaṅguṃ yāṇḍe S'eḷiyaraittes'ukol S'rī Korāja Rājakesarivammarāna Sri Rājarāja tevaṛkku yāṇḍu Irupattu

[1] The impressions of 166 and 167 of 1923 are taken together. The first four lines of 166 are engraved on a single stone, about 5 ft. in length. The fifth and sixth lines are allowed to run the same length in 166 and the entire length of 167 as well, below the four lines which comprise the matter for 167. In all, five stones contain the entire material for 166 and 167 of 1923.

[2] This ends abruptly and seems to belong to the Pallava dynasty. The reason for the abrupt end is not clear. Good as the letters of the inscription of Rajarāja which follows this in the second line are, the characters of this line are far superior and present a more artistic appearance.

[3] விசய.

[4] Reads பெருனில for பெருநில.

[5] Reads யுன்தனக்கே.

[6] Reads நுளம்ப.

[7] எண்டிசை

[8] இலட்டபாடி for இரட்டபாடி.,

[1] nālāvad'u Kāliyūrkkoṭṭattu [2] tankūṟru Uttarameru-ccaturvvedi maṅgalattu S'rī Veli Viṣṇugṛhattu Vellai-mūrtiyālvārkku S'rī Govindacceri Ikkāṭṭi Damodira (bha)ṭṭan vaitta Nandā [3]

. (6) Vilakku Onṛukku vaitta āḍu toṇṇūṟrāru. Manak-kuḍi perumān kaṇamoḍan kāl vilakkāl vaitta āḍu irupattinālumāka Onṛekāl vilakkālum āḍu Nūṟṟu· iru-paduṃ. Innūṟru irupadukkuṃ ivvūrpperilamaiyāre puṇaiyāccāvāpuvāpperāḍāka Candrāditya(r) vaṛa nis'ata muḷakku [4] nei muṭṭāmai aṭṭuvippārkalāka. Muṭṭil S'raddhāmantarum S'rīvaiṣṇavarume daṅḍippārā'ka vaitto(m) Mahāsabhaiyom [||]

V

167 of 1923

A fifth inscription of Rājarāja in the same temple and on the same wall with the same historical introduction of *tiru-magal pola* and belonging to the 24th year is recorded. While agreeing with the preliminary portion of the previous inscriptions, a noteworthy feature in this is the omission of *Iraṭṭai-pāḍi* or a even reference to it, though this belongs to the 24th year of his reign. It has been pointed out that the mention of *Raṭṭapāḍi* first occurs in the inscriptions of the 22nd year. Its omission in an inscription belonging to the 24th year may call for an explanation.

[1] ஞலாவது.

[2] Reads தங்கூற்று.

[3] Reads னந்தா.

[4] Reads னெய் for நெய்.

The transaction recorded in this inscription by the Mahāsabhā relates to the dedication of a *Nandā vilakku* or perpetual lamp to the Vellaimūrtiyālvār of the S'riveli Viṣṇugṛha by one S'iṅgippurattu Iyyanaḍigal Kramavittan belonging to the locality Nārayanacceri. The conditions of the grant of this charity are much the same as in earlier cases such as the dedication of 96 sheep for one lamp, their being treated as always maintaining the number 96 without any dimunition or increase, of either becoming too old or too young and the like; the uninterrupted supply of a quarter measure of ghee for the lamp every day; the supervision being handed over to the *Perilamaiyār* and the enforcement of sanctions in default, by the S'raddhāmantas and the S'rīvaiṣṇavas. But the omission of the *Saṃvatsaravāriyam* for enforcing the sanctions which is similar to the provision made in 166 of 1923 which is also an inscription belonging to the 24th year may be specially noted. A similar omission has been noticed in examining 165 of 1923 as well, which belongs to the twenty-first year of Rājarāja.

(1) Svasti S'rī [||] Tirumagal polap[1] perunilaccel viyun[2] tanakkeyurimaipūṇḍa maimanakkolakkāndalūrccālai kalamaṛuttaruli Veṅgai nāḍuṅ Kaṅgapāḍiyu(ṃ) [3]Nulampapāḍiyun Taḍigaipāḍiyuṅ Kuḍamalaināḍuṅ-Kollamuṅ Ka

(2) liṅgamuṃ eṇḍis'aipukaḷtara Īḷamaṇḍalamuṃ tiṇḍiṛal venṛi(t)taṇḍā(l)koṇḍa tanneḷilvalaru [4]ūḷi ellāyāṇḍuntoḷudakai vilaṅgum yāṇḍe S'eḷiyaraittes'ukol

[1] Reads பெருனில for பெருநில.
[2] Reads யுந்தனக்கே whereas in 166 the reading is யுன்தனக்கே.
[3] Reads ஹுளம்ப.
[4] Reads வளர்ஊழி instead of the compound word வளருழி as in 166.

Sri Korāja Rājakesari [1] parmmarāna Sri Rājarāja devarkku yā

(3) ṇḍu irupattunālāvadu Kāliyūrk koṭṭattu [2] tankūṟṟu Uttaramerucca[3]turvedimaṅgalattu S'rīveli Viṣṇu grahattu Vellaimūrtiyālvārkku Sri Nārāyaṇacceri [4] Ciṅgippuṟattu Iyyanaḍikal Kramavittān vaitta [5] Nandā Vilakku [6] onrināl ā

(4) ḍu toṇṇūṟṟāṟu. Itto(ṇṇūṟṟārū)kkuṃ ivvūrperilamaiyāre puṇaiyā ccāvāmūvāp per (ā) ḍāha Candrāditta vaṟa [7] nis'atam uḷakku [8] nei muttāmai attu avippā(r) kalāka. Muṭṭil S'raddhāmantarum S'rīvaiṣṇavarume daṇḍippārāka vaitt(o) [9] Mahāsabhaiyom [||]

(To be Continued)

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[1] *Parmarāna*. Tamil *pa* is engraved and *rma* is incised in Grantha

[2] Reads தன்கூற்று.

[3] Grantha letters *merucca*

[4] சிங்கிப்புறத்து.

[5] னந்தா.,

[6] ஒந்றிநைல்

[7] நிசதம்.

[8] Reads நெய் for நெய்.

[9] Grantha character *ma*.

A SANSKRIT LETTER OF MOHAMAD DARA SHUKOH

English Translation

(Continued from p. 144, Vol. VII. pt. 2)

who has a good appearance; who has a form as charming as that of the lord of love (Mara or Kamadeva); who has great princes who are like Subrahmanya (Kumara) in battle; who is the abode of the fourteen sciences; from whose lotus-like face there proceeds a good fragrance; who has crossed the ocean of learning; who has dispersed the irresistible wrong knowledge; by the power of whose own body have been killed soldiers resembling Duryodhana; who has the wealth in the collection of thousands of weights of shining gold handed over by the chiefs of the doos-keepers, remembered many times, innumerable and resplendent; by whom the burden on the world has been destroyed.

VIII. This is a very long section. Usually all sections end as locative plural, agreeing with श्रीगोस्मामिनृसिंहाश्रमेषु in section 24.

This section simply ends भूभार. Perhaps it has to be changed into भूभारेषु. In line 8, there is a full stop, and this full stop comes in the middle of a word. l. 3. Read कथामृताहार. l. 5. Read यशःप्रचार. RASB. reads so. RASB. reads सन्तताचारनुचरित. l. 8. The full stop after वच: to be deleted and वचःपीयूष read as a single word. साधार seems unnecessary. RASB. omits it. l. 10. RASB. reads परानन्द कारव्यावलान्म. Read परानन्दकासारव्यालवन्म l. 11. RASB. reads संकार for भूंकार. l. 12. Read गुणप्रकर. l. 13. RASB. has महान्धकार. l. 14. Read ममहान्धकार. RASB. reads so. Read विपत्. This is only a printing mistake., the original has प. l. 15. Read समापादित. l. 16. विग्रहकुमार-महाराजकुमारा: perhaps means विग्रहे युद्धे कुमार इव. महाराजकुमारा: यत्संबन्धिन: विद्यन्ते. l. 17. विगत usually means "free from"; here it means perhaps "who has crossed". l. 19. The end must be भूभारेषु. The section must be 8.

X. By whose one movement of the eyes towards what is wished for, the rushing miseries that afflict the world are driven out; (a movement of the eyes) which is ever active, which rises up immediately soaring high and shining, which brings harm to the inner petals of the leaves of a thick water lily, and which is beautiful as the moon, keeping awake through the rush of rising kindliness; by whom has been achieved the destruction of the tree of poverty which has grown up, is threatening and firm-rooted, through the very quick gift of the wealth of the lord of mountains (Himalayas) and of the golden mountain (Meru); who is a creator in kindling up mercy which shines immediately in the ocean bearing the mark of

dense achievements generated in his tender heart and which cannot be suppressed even by the terrors of the Lord Virabhadra.

X. l. 1. Read समुन्निद्रतुन्दि ; देन्दिदर appears to be a mistake due to लेन्दीवर which follows. l. 2. Perhaps to read निस्तन्द्राभीष्ट. l. 5. Perhaps to read प्रतार्य. RASB. has प्रतह्य. This section contains three epithets. There is no section number marked. It is noted as X in this translation on the basis of the preceding and succeeding numbers.

XI. Abode of the knowledge and contemplation of the Parabrahman; by whom has been earned the lustre of peerless supreme bliss; chief among those who support the world; equal to Arjuna in handling an arrow; whose sword shines like a flashing lightning; whose revered and spreading fame is sung about by Gandharvas; by whom is observed the honouring of great scholars; by whom the expanse of foes is completely conquered just by marching (against them); a celestial tree on the earth; a protection (even) to gods; whose virtues that are stored, are worshipped by the hosts of gods; the source of the protection of the world; by whom various gifts are given; by whom peace to the virtuous people is brought about; the abode of the fourteen systems of knowledge.

XI. l. 2. RASB. has सद्यः before समुद्यत ; then the meaning will be "like the suddenly flashing lightning." l. 3. RASB. has प्राण extra after सुरत्राण. l. 4. RASB. has दत्तो for दक्ष. This section

contains a large number of vocatives and the epithets do not end in locative plural.

XII. Who is proficient in the dexterity of penances that are very many and very hard; who behaves like bees soaring about the brilliantly shining lotus of the feet of the crescent-crested (Siva); who is a lion in roaming about in the attractive deliberations about Brahman; by the far spreading rays of whose fame the vault of the universe is made white.

XII. l. 1. RASB. has तीव्रवर. Read तीव्रतर. l. 2. RASB. has संचार after विचार; this is necessary. There are four epithets in this section. This is a full stop at the end of the first epithet.

XIII. By whom the unfavourable heat of ignorance among men has been destroyed through the snow of greatness which is to be extolled by the great people; who deserves what the great people deserve; the course of whose pure intellect brings together the assemblages of beneficial things that are wished for, is free from obstacles and difficult for others to deduce.

XIII. l. 1. Read निबर्हित for निविहित; RASB. reads so. l. 2. Read सच्चित्त. RASB. reads so; A read ससच्चित्त.

XV: An abode of the assemblage of all auspicious arts; who is a lotus in the lotus pond where shines the extremely pure play of virtuous people; who takes up the happy

duties on behalf of the dexterity that steels away the clearest minds of the great ones among men; who shines through the contemplation of the services of the feet of (Siva) who destroyed the lord of love.

XV. l. 2. Read कमलिनीनलिनेषु or it may be कलनाललितेषु. Read धुरीणेषु. The previous section was XIII and this is marked XV. There is no section marked XIV. There are four epithets in this section.

XVI. Who serves as an ornament to the circle of scholars in the entire universe; by whom has been illuminated the whole vault of the universe through the assemblage of the rays of the fierce-rayed (sun) of scholarship rising up and terrible; by whom the lord of Chandi (Siva) is made to dance unexpectedly through his innumerable descriptive praises.

XVI. There are three epithets in this section.

XVII. Who is supreme and adorable among the performers of penances, among the wise and among the famous.

XVII. Read परमतपस्वि.

XVIII. Who is the most adorable among the hosts of all virtuous people; the greatest among the great scholars; by whom (even) Vasishtha is made inferior in the assemblies (for deliberations) about Brahman.

XVIII. l. 1. Read गोष्ठीकनिष्ठी, l. 2. Read वसिष्ठेषु.

XIX. Whose pair of feet resembling a pair of lotus is worshipped with fervour by the hosts of saints; whose heart is filled through the sprouting of the exuberance of bliss arising from the contemplation of the feet of Govinda; by whom are immediately driven out the hosts of wicked persons who cause misery to the world; whose auspicious fame is fascinating like the autumn moon; whose poverty is (only) in the sleep due to ignorance; by whom has been earned supreme bliss through the performance of the contemplation of Existence-Knowledge-Bliss (Brahman); who is proficient in all arts.

XIX. l. 1. Read श्रीमद्मन्द for श्रीमंदमंदमंद: RASB. reads so. A has श्रीम and not श्रीमं. l. 2. Read सन्दोह. RASB. reads so. Read द्रावकद्रोहि. RASB. reads so. l. 3. शरच्चन्द्रसुन्दर. There is a full stop at the end of the second epithet. After the fourth epithet, the fifth one starts with श्रीमत्; but there is no स्वस्ति. There are seven epithets.

XX. Who is a real Virupaksha (Siva) himself; who is the master of lakhs of scholars; the leader among those by whom the clever adversaries have been defeated in presenting the alternatives of (philosophical) problems; who is a king among the lords of various men by whom have been driven away the great and haughty people through the array of his conspicuous words pure and unobstructed, strengthened into fame through his

supreme intellect, waxing through the abundance of the flow of sweetness which deserves to be a brother to nectar freshly cleaned in grape juice.

XX. l. 2. Read द्राग्द्राक्षा. RASB. reads so. Read सुधासोदर्य. RASB. reads so. l. 3. Read शुद्धानिरुद्ध. RASB. reads so. Read समुद्रावि. l. 4. Read विविधबुधाधीश. RASB. reads so. There are four epithets.

XXI. Who is a boar (incarnation) in holding up the world; who is ever my own life; devoted to good deeds like bringing peace to the virtuous; by whom the sins of transmigratory existence has been destroyed.

XXI. l. 1. Read सत्समा.

XXII. The recollection of the resplendent Hari firmly occurs to you in succession, who are the great and adorable receptacle for benidictions uttered by Kavindra, who bestow great generosity, beauty and majesty, and who are the creator of the ocean of proficiency in the fourth (state of union with the ultimate).

XXII. This is a verse in Bhujanga prayata metre. There is no स्वस्तिश्रीमत् in the beginning. The कवीन्द्र may mean only great poets. It may also mean the great scholar of the day Kavindracharya. l. 2. RASB. गम्भीर्यपात्रे and धुर्यचातुर्य. If this latter is accepted it would mean "proficiency in holding responsibility". Read सिन्धोर्विधात्रे. RASB. reads so.

XXIII. By whom have been propitiated the wealth-giving (Vaisravana) and the

resplendent (goddess) Durga by bringing about the earning and gifts of fortune and devotion ; by whom has been contemplated the resplendent Siva (Bharga) promptly, without delusion, fully and profusely ; by whom has been acquired beatitude difficult to obtain ; by whom association with gifted people is well established ; whose association with the virtuous people is shining and free from stain ; by whom the hosts of companions are favoured and protected ; by whom through the observance of virtuous conduct ever and in joy, even the greatest Vasishtha, Gautama, Galava, Gargyayana, Gathi and Garga are made inferior.

XXIII. l. 2. RASB. has विभ्रम between ससंभ्रम and निर्भ्रम and सुकृति between कृति and सं. l. 3. The construction किल is difficult ; perhaps only a repetition of विल that follows. l. 4. Read चरणकनिष्ठी-कृतवरिष्ठवसिष्ठ. RASB. has सदाचाराचरणैकनिष्ठाकनिष्ठी etc. Then the meaning would be "through determination in the sole performance of virtuous deeds".

XXIV. Who is equal to Sankaracharya, the Paramahamsa, the teacher who has completely renounced the world ; Vasishtha, Visvamitra, Vyasa, Vamadeva, Vatsyayana, Boudhayana, Valmiki, Varatantu, Vaijavapa, Kapila, Kanada, Katyayana, Kahoda, Keneshita, Kukusri, Kautsa, Koundinya, Kasyapa, Kousikayana, Karnajini, Kanva, Kuthumi, Kratu, Kumara, Harita, Goraksha, Galava, Garga, Gargya, Gobhila, Gautama, Jabala,

Jamadagni, Jatukarna, Jaimini, Jaratkaru, Panini, Patanjali, Parasara, Pipplada, Paithinasi, Pulastya, Pulaha, Brigu, Bhujyu, Bhaguri, Bhringi, Bhargava, Bharadvaja, Bhusunda, Bharata, Bhartrihari, Manu, Marici, Manti, Mrikantu, Markandeya, Mandavya, Maitrayaniya, Maitravaruni, Matsya, Indra, Mina, Natha, Yama, Yaska, Yajnavalkya, Lomasa, Lougakshi, Likhita, Suka, Saunaka, Sandilya, Satatapa, Satyayani, Sankha, Sankhayana, Sunahpuccha, Sakalya, Sakatayana —who shines like these and other innumerable lords of Rishis, Munis and Siddhas ; who is an embodiment of Brahman ; whose activities in thought, word and deed are free from stain like the Ganges water ; whose form is Existence-Knowledge-Bliss ; the great king among the great saints ; by whom the great afflictions of transmigratory existence has been shaken off through the observance of meditation on the absolute (unqualified) ; For Nrisimha Goswamin (as described above) there are these prostrations preceded by the Mantra of eight syllables, Om Namo Narayanaya (Om salutation to Narayana) performed by Mohamad Dara Shukoh, who has ascended the seventh plane made possible through the driving away of the great delusions by the knowledge of reality in which the abundance of supreme bliss is revealed.

XXIV. l. 2. Read वसिष्ठ. l. 5. Read जैमिनिजरत्कारु. l. 6. Read मनु only once. The original deletes the second मनु with a stroke above. l. 8. Read लिखित. RASB. reads so. l. 9. Read शाकटायनाद्यनेक. RASB. reads शाकटाद्यनेक. Read भासमानेषु. RASB. reads so. A too has only भा. These is a full stop at the end of the first epithet.

The letter of Dara Shukoh ends here. The remaining seven sections form another similar letter.

XXV. Who has crossed to the other shore of the Vedanta doctrines free from delusions and enjoyed by his mind which rests in the abode of the extremely expanding love and devotion towards the resplendent lord of Kamala (Vishnu) worshipped most by Brahma and the other gods, whose virtuous mind delights in the vaulted space made white with fame that is sung about again and again by the devoted people.

XXV. l. 1. Read श्रीमत्कमला ; तान्त after नितान्त unnecessary.

XXVI. Who behaves like moon-light drunk by the hosts of eager (lit. moving) nightingales of the minds of learned people living (even) in the ends of the regions, by whom have been put into a rapture all the swans of friendly people through the filling up of the milk-ocean of fame.

XXVII. By whose scholarship the inside of the vault of the entire universe is adorned, (a scholarship) rising up immensely and

shining with the art of dexterity in interpreting the five Upanishads, (an art) that is extolled by the disciples qualified by a special kind of wisdom that is not confined to specialities.

XXVII. l. 1. Read विशेषविशेषिताशेषशिष्यनिवह.

XXVIII. Whose lotus like face is adorned with the fullness of honey of the greatness of words that are endowed with enthusiasm in diving into the milk ocean of the essence of the meaning of the Purva and the Uttara Mimamsas.

XXIX. The lotus like feet is fondled on whose seat by the garland of flowers of the rays of gems on the head ornaments of the hosts of the entire vassal kings who are established in their respective ends of regions.

XXIX. l. 2. Read चरणसरोज.

XXX. The resplendent Vedantacharya who is to be supremely adored by the head-ornaments of the wise gods on the earth (the Brahmins) in the entire southern regions like Karnataka, Dravida and Andhra by whom the entire Sri Vaishnava Community has been made immortal (like gods) through the nectar in the form of beautiful commentaries.

XXX. l. 1. Read द्रविडान्ध्र. l. 2. after न्यंतम (which should read न्यतम) There is the figure ५. Read रुचिरव्याख्यारूप. It is not सचिरा but रुचिरा in the MS. Then there is a mark closely resembling *a*.

XXXI. On the feet of such teacher, may again and again roam about in the best way the series of salutations beyond a crore performed by your servant named Ramanuja, urged by your mercy for those who always worship you ; and I make you again and again the object of my contemplation as my own lord determined in my mind alone ; and I again and again bear the wish which has as object the nectar of meeting you. Here it is (all) well through the tonic of the exuberance of the nectar of your kindness. Now your servant hopes that (mercy) to increase, considering himself fortunate through the lustre of your lotus like feet. The particular happennings in this locality will be known to you through the letter of the resplendent Sahaji. Even then, may that be accepted by you which your servant prays for to accomplish his wishes. The mere silver marks (*i.e.* coins) which has been assigned to you the great lord for your daily pension by the deceased king, here at the palace gate, even though that is held up on account of the revolution in the country, it will be released by your honour's arrival.

XXXI. l. 1. Read कृपाकृता रामानुजाख्य separately. Read रामानुजाख्यदासकृता. l. 2. Read परम्परा त्वरीत्वतु separately. Read मनसैव सन्निधा separately. l. 4. Read आशास्तेतमां. l. 6. Read पत्रतोऽवगता. l. 8. रजतमुद्रामात्रं a minted silver, *i. e.* a coin. But if it is only one such per day, it appears too small. l. 9. Read आगमनेन.

The above is a provisional translation of the two letters in Sanskrit published some time back in the Bulletin. The section numbers are given in the translation as they occur in the original text. The numbers are not consecutive. There is a slight discrepancy in the division of the whole matter into sections. Thus the element Svasti S'rīmat is not found in the beginning of all the sections; the element Svasti is found in the middle of the session. There are separate epithets in the same section in some cases, ending in looative plural, while in some sections the epithets are all vocatives. I have printed the text as found in the original and translated it as accurately as it is possible. If readers will kindly give any suggestions for improvement or will give further information about the letters, they will be duly acknowledged and utilised when at any time the matter will be reprinted. About the second letter practically nothing is known. In this connection I draw the attention of the readers to the article of Prof. Gode published in October 1942 in this Bulletin about Goswami Nrisimhasrama to whom Dara Shukoh has addressed his letter.

MAHĀMAHOPĀDHYĀYA PROF. S. KUPPUSWAMI SASTRI

1880—1943

MAHĀMAHOPĀDHYĀYA PROF. S. KUPPUSWAMI SASTRI was born on the 15th December 1880 at Ganapathi Agraharam, a well-known village in the Tanjore District, Madras Presidency. He finished his college education and qualified for the B. A. Degree from the S. P. G. College, Tanjore. He started the Law course but did not finish it. He took his M. A. Degree in 1905 with Sanskrit as his special subject. He entered academic life as the Principal of the Sanskrit College, Mylapore, Madras in 1906, and four years later, in 1910, he became the Principal of the Raja's Sanskrit College, Tiruvadi, Tanjore District. In 1914, the Chair of Sanskrit in the Presidency College, Madras fell vacant by the retirement of Prof. M. Rangacharya and he was appointed to this post, which he occupied till December, 1935, for a little over 21 years. The Curatorship of the Government Oriental Manuscripts Library at Madras went along with the Professorship of Sanskrit in the Presidency College; the latter position he retained for a short time after he retired from the Chair of Sanskrit. He was a member of the Indian Educational Service for about 14 years prior to his retirement. He was given the Title of Mahāmahopādhyāya in 1927. After his retirement

from the Service of the Madras Government, he was Professor of Sanskrit in the Annamalai University for a few years. Then he retired to his village where he spent his last days. In recognition of his distinguished scholarship and his devoted service to Sanskrit, His Holiness the Sankaracharya of Kamakoti Mutt, Kumbakonam, conferred on him the Title of Darsana-Kālanidhi; the Bharata Dharma Maha Mandal of Benares honoured him with the Title of Vidyāvācaspati; and His Holiness the Sankaracharya of Govardhan Mutt, Puri gave him the title of Kulapati.

He was a prominent member of the All-India Oriental Conference and he presided over the Classical Sanskrit and Modern Vernaculars Section of the First Session at Poona in 1918. He was also intimately connected with the Indian Philosophical Congress and in both these Conferences he had presided over sectional meetings at various sessions. In 1927, he started the Journal of Oriental Research, Madras and also the Sanskrit Academy.

As Curator of the Government Oriental Manuscripts Library, he continued the publications of the Descriptive Catalogues, a few volumes of which he had edited along with his predecessor, Prof. M. Rangacharya. He was also joint editor with the late Prof. M. Rangacharya, of the Padyacūḍāmaṇi, published from the Government Oriental Manuscripts Library, Madras. Later he edited the Brahmasiddhi which was also published by the same Library.

When he was Curator of the Library, searches for new manuscripts were conducted throughout the Madras Presidency and a large number of very rare manuscripts was discovered and added to the Library, either as originals acquired or transcripts secured. The new acquisitions were catalogued in what is known as the Triennial Catalogues, each volume

covering a period of three years and divided into three parts for each of the three years. Nearly sixty volumes of catalogues (both the Descriptive and the Triennial together) were prepared and published during his Curatorship and in 8 volumes he was joint editor with his predecessor, Prof. M. Rangacharya.

Besides these, he was also connected with the publication of the Nīlakaṇṭha Vijaya and the Āścaryacūḍāmaṇi by the Balamanorama Press, Madras, of the Naiṣadha by R. Subrahmanya Vadhyar, Palghat and the Vīnāvāsavadatta and the Vibhrama Viveka which appeared in the Journal of Oriental Research, Madras. He also published a "Primer of Indian Logic" in 1932.

As Professor of Sanskrit in the Presidency College, Madras, he had delivered a large number of general lectures under the auspices of the Madras University, and he had delivered a few such general lectures at the Annamalai University also. He was connected with various Universities in India as examiner or as member of the Board of Studies. He was a member of the Senate when the Benares Hindu University was started. In the Madras University itself, he was a member of the Senate continuously for many years even before the New University Act came into force in 1924. He continued as a member of the Senate, was a member of the Academic Council and was Chairman of the Board of Studies in Sanskrit and President of the Faculty of Oriental Learning. He served on various committees which considered important problems connected with the courses of studies and other academic matters in the University. In 1935, the Madras University undertook the preparation of a "New Catalogus Catalogorum," to bring the "Catalogus Catalogorum" of Th. Aufrecht up-to-date and he was made the first editor. Since he shifted his residence from Madras, that position was made

over to me, but he continued to give advice on the work, and served on the Advisory Committee for that work.

I knew him first when I joined the Sanskrit Honours Classes of the Presidency College, Madras in July 1915. Ever since that time, he has lavished his kindness on me. After I finished my education and started my Academic career as Head of the Sanskrit Department in the Madras University in August 1927, we worked together in the University. He had trained me for some work ; I believe that I have justified all the kindnesses that he has uniformly bestowed on me. When I came to a position where I could shoulder some responsibility, he was prepared to entrust me with responsibilities. I may here with propriety (though it is a little against modesty) quote the verse of Kālidāsa :

ततः प्रजानां चिरमात्मना धृतां नितान्तगुर्वीं लघयिष्यता धुरम् ।
निसर्गसंस्कारविनीत इत्यसौ नृपेण चक्रे युवराजशब्दभाक् ॥

At the meetings of the Board of Studies and Boards of Examiners, at the meetings of the Faculty of Oriental Learning and of various *ad hoc* committees on which we had served, we worked together with extreme cordiality ; and although we differed on various important issues there was never an occasion where our differences were not tempered by mutual trust and with respect on my side and regards from his side. It was during this period when we worked together, that the Madras University instituted Degree courses in the Faculty of Oriental Learning. The Sanskrit Honours course in the Faculty of Arts was brought into definite shape by him, since he presided over the Department of Sanskrit in the sole college where there was provision for Sanskrit. The Title courses and the Certificate courses in the Faculty of Oriental Learning were his planning and served as models for all the other

South Indian Universities instituted later in starting similar courses.

His intellectual equipment was something stupendous. There was nothing which he had not read; whatever he read, he understood and mastered; he never missed a detail, never forgot a point. He had started his Sanskrit studies very early in life and had sat at the feet of very eminent scholars. There was not a single branch of Sanskrit learning in which he was not a master; he was equally proficient in Sastraic deliberations among the Pandits' gatherings and also in research work, settling authorship, relations of authors and works, chronology and such matters of critical and historical investigations. He was an absolute master of the Science of Comparative Philology. As a teacher, he was a very clear exponent of the subjects he handled. The mass of information which he used to assemble together during his class lectures would have confounded the head of the most brilliant among the students but for the orderly way in which he introduced the points and elucidated them.

His mastery was not merely in Sanskrit and Sanskritic subjects. There was no subject under the sun which he could not grasp thoroughly and of which he did not have a good insight into the fundamentals. It was my great privilege to have been associated with him in all his activities in the University. He was one of the most conspicuous figures at the meetings of the Senate and the Academic Council of the Madras University, where I had sat with him session after session for many years. Points of law and interpretation of Statutes and Regulations, procedure and points of order, questions of administrative routines and finances, in all such matters his knowledge was minute and thorough. Rulings on matters raised by him during debates were always an ordeal for the occupant of the Chair. How he would note some irregularity in the procedure

or some mistake in the framing of the laws, how he would minutely dissect everything and expose the weak points, how after a very stormy debate on which many hours were spent, he would at the last moment when the matter was to be put to the vote of the house, raise a point of order which would make the whole debate and final decisions useless—these were the occasions when he used to come out as the hero of his admirers, the wonder of those who respected him, the discomfort of those whom he opposed, and the envy of those who aspired prominence in debates.

He had firm convictions and strong views; he had his own likes and dislikes also. Since he felt strongly on many matters, he could not avoid strong language in expressing his feelings. Perhaps his Advaita training had considerable influence on his whole outlook on the affairs of the world. Consequently to him the problem of the world was a conflict between truth and untruth, between absolute right and absolute wrong. To him he was right; he represented truth, as is the case with all. The natural corollary was that what was opposed to him was wrong and represented untruth.

On account of his steadfast and uncompromising adherence to what he considered to be right and to be true, he had to come into conflict with many people during his long period of public life. The wounds that were inflicted by his thrusts may have left a sore on many minds. But he bore no ill-will against any one. He fought not because he delighted in quarrels but because he felt that his cause stood in need of his support.

From very early in life, he had developed some strong friendships which continued to the end of his life. Many persons of eminence and standing in public life entertained a great regard for him. He had various opportunities of coming

into contact with many prominent personalities; and in all such cases he always produced a lasting impression on them by his intellectual attainments, by his ability to grasp fundamentals, by his command of details and by his capacity for clear expression.

As Professor of Sanskrit he succeeded a famous scholar, the late M. Rangacharya. To have kept up the reputation of the position would in itself have been a great achievement. He brought new importance to the position and put its prestige on such a firm ground that it would not be injured by any lesser successors in the Chair. To say that he was a great scholar is itself much for a person who occupied an important Chair in a College. He was besides a brilliant man whose achievements will not be forgotten by posterity, whose fame is not a sudden flash but a lasting illumination and who has earned the admiration and gratitude of many.

THREE EMINENT SCHOLARS OF SOUTH INDIA

S'rī Saumya Narayanacharya of Tirukoshtiyur, Mahāmahopādhyāyas R. V. Krishnamacharya and Dandapaniswami Dikshitar mark the close of a long line of illustrious Pandits who held up the torch of learning through days of terrible storms. There are very few members of that old order remaining and probably none may be found to take up the banner that they have to drop down when they retire from this life. They were taught everything that deserved to be taught according to a certain noble tradition; they learned everything which they were taught; they never forgot what they learned. In their turn they continued to learn throughout their life, along with discharging their task of teaching the rising generation. Comprehensive, full and thorough in

their knowledge, sincere in their convictions, fearless in their expressions, unswervable from the path of righteousness by any material enticements, proud of their past, dignified in their bearing, never asking for a favour even from kings, never bending their heads before the highest worldly power, devoted to their cause, clinging to truth at any cost, stoutly refusing to decorate their bodies by polluting their souls, never degrading their life for any lesser advantages of existence, they lived as worthy descendants of a great line of saintly persons who were worshipped by the kings of old, who advised the kings on all important state matters, who assisted the kings in just government, whom the population regarded as gods on the earth on account of the purity and high purpose in life. They were the pride of India, the joy and solace of the people, the pillars that held up the honour of the country, the luminaries that dispelled the darkness of corruption in national life. These exalted ideals of humanity are fast disappearing and the like of them may not reappear in the future world. I write this as an elegy not on the three individuals but on an institution. They preserved the tradition of many milleniums; but with them this long tradition meets with a break.

C. KUNHAN RAJA

MANUSCRIPTS NOTES

By H. G. Narahari, M.A.

I. AN ANONYMOUS COMMENTARY ON THE RAGHUVAṀS'A

THIS bears the Adyar Library Shelf-number XL. C. 2. It is a fairly old paper MS., written in Devanāgari of the Maithili type. It is highly fragmentary, and is available only for verses 5 to 75 of Canto VI. It consists of 5 folia; the first of these bears the number 31, and the last is numbered 35 consecutively.

I give below a full list of the citations in the available portions of this commentary as an aid to those who may endeavour to discover its identity:

Fol. 31b

1. मुग्वाभिमांन शृंङ्गार इति भोजः ।

2. अन्योन्यमनुरक्तस्त्रीपुंसचेष्टाविशेषः शृंगार इति रुद्रटः । यदाह

   चेष्टा भवति पुंनार्यो या रत्युक्तातिरक्तये ।
   संभोगो विप्रलंभश्च शृंगारो द्विविधो मतः ॥
   ऋतुमाल्यालंकारैः प्रियजनगांधर्वकाव्यसेवाभिः ।
   उपचनगमनविहारैः शृंगाररसः समुद्भवति ॥

3. नयनवदनप्रसादैः स्मृतिमधुरवचोभिधृतिप्रमोदैश्च ।
   ललितैश्चांगविहारैस्तस्याभिनयः प्रयोक्तव्यः ॥ इति भरत:

Fol. 32a

लब्धवर्णो विचक्षणः, इत्यमरः ।

Fol. 32b

सूत्रं गजशास्त्रं कुर्वंतीति ते पालकाथगौतममृगमादयः ।
सूत्रकाराः तैः शिक्षिता गजा यस्य किलेत्यागमे ॥

Fol. 33a

1. द्वौ नञौ प्रकृतात्यर्थसातिशयं गमयतः इति **तांत्रिकाः** ।
2. निषेधपरावर्तने द्विनिषेधाविति तु **मानवः** ।
3. ततो विश्वकर्मा रविं चक्रभ्रमे ततक्षेति **विष्णुपुराणे** कथा ।
4. कुरुते पांनमिति **कौटिल्यः** ।

Fol. 33b

1. कृतवीरपुत्रोभूत् किलसहस्रबाहुर्भूयासमेषामप्रथमो वर इति **महाभारते** ।
2. शास्तुमिच्छामि धर्मेण द्वितीयस्त्वेष मे वर इति **भारतं** ।
3. तथा च **राजशेखरः** ।

कारावेश्मनि युष्यकस्य हरणमित्यादि गृह्यत इति गृहमिति ।

Fol. 34a

शैलेयमित्यमरः ।

Fol. 34b

अंगदश्लिष्टभुजत्वेनाभरणप्रियत्वं तद्देशविशिष्टांगदायागाताया मांसलभुजत्वात् बालस्यात् षोडशाब्देति **रतिरहस्ये** ।

Fol. 35a

अवकाशोवधिरित्यमरः ।

Fol. 35b

1. पुत्रो हि प्रतायमिति **विष्णुपुराणे** ।
2. ककुत् श्रृंगप्रधानवत्वेति **हलायुधमते** ।
3. अजिः समित युध इत्यमरः ।

II. THE DATE OF THE RAGHUVAṀS'ADARPAṆA OF HEMĀDRI

Over 70 years ago, S. P. Pandit pointed out the importance of the *Raghuvaṁs'adarpaṇa* of Hemādri, which he called a 'very learned commentary'[1] and a full list of the citations in which he published as an Appendix to his Edition of the *Raghuvaṁs'a.* Since, in one context, Hemādri is seen to use a Marāṭhi synonym for the hanging root of the banyan, he conjectures[2] that Hemādri might be a Marāṭha brahmin. It is not, however, possible to be so sure of this now. The Berlin MS. (*Weber* 1548) of this commentary has the following colophon at the end of Canto XVIII :

> *Iti Mallināthasūrisūnubhaṭṭahemādrikṛte Raghuvaṃs'a-darpaṇe* . . .

And, unless this is proved to be corrupt, Hemādri will have to be regarded as of doubtful parentage. All the *three* MSS. available to S. P. Pandit being fragmentary, he does not attempt to determine the date of the commentator.

It was Mr. Nandargikar who seems to have made the first attempt in this direction. He draws[3] attention to the fact that while Hemādri mentions earlier commentators like *Dakṣiṇāvarta*, *Kṛṣṇa* and *Vallabha*, Cāritravardhana and Mallinātha, 'although they literally imitate him no where give his name or at least indicate that these expressions are not their own'. *Cāritravardhana*, who cites *Vallabha* in his commentary and who is hence later than him, imitates Hemādri ; and *Dinakara's* commentary (A.D. 1385) is only an epitome of Cāritravardhana's commentary. Vallabha should thus have lived long before A.D. 1385, and Hemādri should have flourished between him and Dinakara.' Hemādri's commentary mentions the *Caturvargacintāmaṇi* (A.D. 1260-70) of his name-sake, the famous

[1] *Raghuvaṁs'a*. Ed. by S. P. Pandit (Bombay Sanskrit Series V, II Edn., 1897), *Preface*, p. 9.

[2] *Ibid*., p. 10.

[3] *Raghuvaṁs'a* (Poona, 1897), *Critical Notice*, pp. 13 ff., cited by P. K. Gode, *A.B.O.R.I.*, XIV, pp. 126-7.

writer on Dharmaśāstra. On these grounds, Hemādri should have lived somewhere between A.D. 1260 to 1385.

Mr. P. K. Gode points[1] out that Hemādri cites from the *Prakriyākaumudī* of Rāmacandra which is assigned by Mr. Trivedi to the latter-half of the 14th Century A.D., and deduces therefrom that Hemādri must have commented during the first-half of the 15th Century A.D. The evidence of the *Rūpamālā* of Vimalasarasvatī (*c.* A.D. 1350) may also be adduced for support in this context. Hemādri refers to this work in his commentary, and should hence have lived at least 50 years later *i.e.*, after A.D. 1400.

I wish to record in this paper the evidence which the Adyar Library MS. (XXXVI. F. 2.)[2] can give on this point. This is an incomplete paper MS. It is fairly old and worn-out, and consists of 74 folia. It gives the commentary from Canto III onwards till the end of the work. The portion containing Cantos IV, XII-XIV and XVII is missing. Overleaf the last folio of this codex occurs the following colophon of the scribe:

इति श्रीरघुवंशमहाकाव्ये श्रीकालिदासकृतौ एकोनविंशतिमः सर्गः समाप्तः। शुभं भवतु। संवत् १६१० वर्षे अश्वनमासे शुक्लपक्षे दशम्यां तिथौ रविवासरषटपद्रज्ञातिमहसूरास्तुतल्लाधरसुतविणयगेनेदं पुस्तकमलखि अलिखत। आत्मपठनार्थं परोपकारार्थं च।

The codex was accordingly copied by Vinayaga on Sunday, the 10th day of the bright-half of the month of Aśvini in Saṁvat 1610 (A.D. 1553).

This date may seem too early for the codex on hand, and it may be doubted whether it could be of an earlier MS. of which our codex is a copy, and that the date of the original has been most likely reproduced in the copy also. But there is no basis for such an assumption. In any case, we have here the *terminus ad quem* for the date of the work which cannot thus have been composed after A.D. 1500.

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[1] *op. cit.*, pp. 127 ff.

[2] There is another MS. (XXXVI. F. 1) of the work also in the Library which is also incomplete, and contains the commentary for Cantos V-XVIII. But this MS. is of no use for our present purpose.

III. THE SMARATATTVAPRAKĀS'IKĀ OF SOSALE REVAṆĀRĀDHYA

AMONG the Vīras'aiva poets of the 17th Century A.D. who wrote a large number of works in Sanskrit as well as in Kannada, Sosale Revaṇārādhya is perhaps one of the foremost. He is known [1] to have written *five* works in Sanskrit and *four* in Kannada. The *S'arīraprakās'ikā*, the *Antaḥkaraṇaprakās'ikā*, the *Svasvarūpaprakās'ikā*, the *Paramātmaprakās'ikā*, and the *Nijadīptiprakās'ikā* belong to the former category, and all these treat of the fundamental tenets of Vīras'aivism. His contribution to Kannada literature seems to consist mainly in the commentaries he has written on the *Mahimnastava*, *Vīras'aivasiddhāntas'ikhāmaṇi*, *S'ivādhikyas'ikhāmaṇi* and the *Sadgururagaḷe*. It is only too clear from his works that he is a Vīras'aiva by religion. From the information available in these works, the following genealogical table can be constructed :

Reṇukacārya
|
Vis'vanātha
|
Vārāṇasīs'a
|
Vīrārya — Sarves'vara
|
Vīraṇa
|
Revaṇārya
|
Kavi Revaṇācārya (*alias* Reṇukācārya and Revaṇārādhya)

He also seems to have had the very long title *S'rīmadvedavedas'iras's'ivāgamapuṇyapurāṇaprabhṛtiprabhūtaprathitapramathasaṅgītagītavidyānavadyas'rīvīras'aivaṣaṭsthalas'ivayogas'ivādvaitasatpadapratiṣṭhāpanācāryavarya.*

[1] R. Narasiṁhācārya, *Karṇāṭaka Kavicarite*, II, 365 ff.

It is his Kannada commentary on the *Mahimnastava* that gives his date. Here he states that he wrote this commentary at the instance of *Somas'ekharayogin* who wanted to win the graces of *Mudināyaka* of *Cikanāyakapura* :

Cikanāyakapūṣkartur mudināyakabhūbhujaḥ ।
Mude ṭīkā kāriteyaṁ somas'ekharayoginā ॥[1]

According to the Cikkanāyakanahaḷḷi Inscription I, this *Mudināyaka* lived in A.D. 1623. The same should be the date of the poet also. In his commentary on the *Vīras'aivasiddhānta-s'ikhāmaṇi*, he calls himself *Sosale Revaṇārādhya.*[2]

Sosale Revaṇārādhya is the author also of a Sanskrit commentary. It is called the *Smaratattvaprakās'ikā* (*SP*), and is a fairly extensive gloss on the *Pañcaratna* (*P*) of Vīraṇārādhya, a treatise on Erotics. This follows from the fact that the genealogy of Vīraṇārādhya given in the *SP* agrees with the table given above on the authority of his other works. According to both,[3] he is descended from the family of *Revaṇasiddhes'a*, and is the son of *Sures'varācārya*. Also, the opening verses of the *SP* and the *S'ārīraprakās'ikā* (*SRP*), another work of the author, resemble each other very closely :

Guruṁ s'rīvīraṇārādhyaṁ natvā kurve samasataḥ ।
Vyākhyāṁ s'rīpañcaratnasya smaratattvaprakās'ikām ॥—
SP., *fol.* 1*a*

Guruṁ vīres'varaṁ natvā revaṇāsiddhayoginam ।
Stutvā tan nāmataḥ kurve s'rīs'ārīraprakās'ikām ॥—*SRP*[4]

The name of *Pañcaratna*, as a treatise on Erotics, does not appear to be known to Scholars. I do not find its name in any of the available Catalogues. The same tale can as well be told of the commentary on this work, the *SP*. Aufrecht[5] mentions *two*

[1] *Ibid.*, p. 365 n. [2] *Ibid.*, p. 366.
[3] *supra* and *SP*. (*Adyar MS.*, IX. F. 23), p. 29.
[4] cited by R. Narasiṁhācārya, *loc. cit.*
[5] CC. I. 745*b* ; II. 179*a*.

MSS. of it, both in Madras, but neither of them has been accessible for study so far; one is said to have existed in the College formerly attached to the Fort St. George, but its present whereabouts are unknown; the other MS. which exists in the Govt. Oriental MSS. Library, still seems to await description.

The Adyar Library has the *third* MS. of the *SP*. My object in this paper is to describe this MS. in order to give a general idea of this hitherto unknown commentary on a text which has been even more obscure. The MS. bears the Shelf-number IX. F. 23, and is noticed on p. 45 b of the Second Part of the Catalogue of the Library. It is fairly old, is in paper, and consists of 30 pages. Size, 8½"X6". It is very highly damaged. Written in Devanāgarī of middle size, it contains 16 lines in a page.

Both the text of the *P* as well as its commentary, the *SP*., are given in the MS. The *P* is a short treatise in verse, and, even as its name indicates, consists only of *five* verses. Its author is Sosale Vīraṇārādhya as is clear from the colophon at the end[1]:

> *Iti śrī sosal (e)*[2] *vīraṇārādhyakṛteḥ pañcaratnasya vyākhyā revaṇārādhyaviracitā smaratattvaprakāśikākhyā samaptā.*

In the last verse of the text, he calls himself *Vīraṇārādhya-yogirāṭ*:

> *Bhuktimuktipradaṁ mārarahasyaṁ pañcaratnakam* |
> *Vyadhattopaniṣatsiddhaṁ vīraṇārādhyayogirāṭ* ||

As the commentator seems[3] to be the grandson of the author of the text, the latter should have lived somewhere *c*. 1575 A.D., since the former is known to have flourished in A.D. 1623.

Each verse of the text is followed by its commentary which is fairly extensive and contains numerous citations. The following is a list of them[4]:

[1] *SP*., p. 30.

[2] MS. wrongly reads *sosali*.

[3] See the genealogical table given above.

[4] The numbers against each title refer to the pages of the MS.

REVIEWS

Marriage and Family in Mysore, by M. N. Srinivas, M.A., LL.B., Research Fellow in Sociology, University of Bombay, Published by New Book Co., 188-90, Hornby Road, Bombay.

The book was originally written as a thesis for the M.A., degree of the Bombay University and as the author says, 'under great limitations of time and material.' But it deserves to be welcomed both for the careful research it embodies and for the importance of the subject it deals with. The study of social institutions has often been made by foreign scholars and these scholars, though generally good observers, lack the inside knowledge which alone will make their observations valid and trustworthy. The book under review is an attempt in the right direction by an Indian scholar and one might wish that several more without the limitations complained of would address themselves to this task.

The author deals in 19 chapters with various topics connected with marriage and family-life among the Kannada speaking Hindus of Mysore excluding Lingayats. Two appendices, the first giving a list of the main Kannada castes and the second giving the terminology of kinship, are added at the close of the book. We must congratulate the author on his having brought together in a small compass almost all the details relating to the subject on hand. The students of Sociology will find the book useful and our country, peopled as it is by innumerable castes and tribes, provides almost unlimited scope for investigations of the kind embodied in this small but valuable work.

There is one piece of criticism which must be made. Sociology is altogether different from Social Reform and if the former takes upon itself the duty of evaluating social facts and advocating reforms, it loses altogether its scientific value. The author says (p. 20) 'Tera (bride-price) reduces marriage to a bargain and equates woman to a chattel. It is an insult to womanhood. The retort that the women do not feel it an insult does not alter the fact that a human being is sold. Progressive opinion is in favour of tera being abolished. Leaders should organise movements against tera and agitate for its removal. The community should be educated before demanding legislation from the Government.'

This and similar statements which are found here and there in the book are hardly the stuff one would look for in a scientific sociological study.

We also feel that the book should have been closely revised before being printed. There are mistakes of language, which mar the book. On page 21 we find 'that the father had to give his daughter to the bridegroom *gratuitously*.' '*Brhatacharana*' is found on p. 29. On p. 47 we note the sentence 'cross-cousin marriage fell into disuse somehow (or *better*, (!) ceased to be universal). We trust that these minor matters will receive due attention in the next edition of the book.

On the whole the publication is a welcome addition to the slender stock of books on a subject of such importance as Sociology.

S. V.

An Approach to the Rāmāyaṇa, by Dr. C. Narayana Menon, M.A., Ph.D., D.Lit. With a Foreword by Pandit Madan Mohan Malaviya. Published by S. C. Guha, Editor, *The Indiana*, Gandhigram, Benares City, 1942.

To the Hindu the *Gītā*, the *Bhāgavata* and the *Rāmāyaṇa* form a trio of spiritual wisdom and eternal source of enjoyment. They are read by most people each deriving solace and inspiration in his own way. Let alone the traditional method of interpretation or the religious fervour with which such interpretation is handed down from the teacher to the disciple with all the attendant ceremonies that have kept such interpretation as a guarded secret to be taught only to the select worthy pupils who will not misuse such a knowledge or sell it, the spirit of enquiry and research of the modern seeker after truth tries to unearth the same from his own point of view, in the limited sphere of his studies. Such a student only views with disfavour what he regards as unjust concealment of knowledge from the deserving. The result of such modern studies have been embodied in various works to an extent that special bibliographies of the *Gītā* and the *Rāmāyaṇa* have already been compiled.

Originally printed as part of the Journal of the Benares Hindu University Silver Jubilee Volume and now issued as a pamphlet, the present study of Dr. Narayana Menon strikes a *via media* between the traditional and the modern approaches to the study of the great classic.

To him the *Rāmāyaṇa* represents "a synthesis of the cults and cultures, prevalent in different parts of India. It is the first poem of Akhand Hindustan" besides being the ādi-kāvya. The approach to the *Rāmāyaṇa* as presented by Dr. Menon draws along lines of suggestive thought. A comparative study of the version of Vālmīki with the *Adhyātmarāmāyaṇa* and the *Rām Charit Mānasa* of Tulsidās are evident in the study itself though in the Preface it is hinted that separate studies of each work have been advised. Vālmīki whispered that his hero was a god. Hanumān got an inkling into the truth through the grace of Sītā by being in a fit condition to receive it (p. 2).

The Ceylonese take as much pride in showing the spot where Sītā sat as the Hindu in pointing the birth place of Rāma at

Ayodhya. Dr. Menon has some remarks incidentally to offer on the shifty findings of research, but pressed too far they lose their value and point. For, true research is not interested in the identification of Rāvaṇa's Lanka with the Lanka near the Benares Hindu University which Dr. Menon has cited as an example. The truth about the *Rāmāyaṇa* is that it is a divine piece of work to be regarded as Ātmavidyā which is identical with *Brahmavidyā* which again is equated with the Veda and Veda is the story of Rāma (p. 5). Consciously or unconsciously Dr. Narayana Menon has arrived at the traditional interpretation of the *Rāmāyaṇa* as the *fifth Veda*—identified with *Jñana Yogā*—with the knowledge of the Supreme Being embodied in Śri Rāma.

The *Rāmāyaṇa* again is living literature, as living as it was in the days of Vālmīki. Living literature contributes to the understanding of humanity. The *Rāmāyaṇa* was intended for study by everybody. It is a symbolic representation of "the integration of mind through the resolution of conflicts; and imaginative participation 'induces the process in ourselves. Literature is the automatic curative activity of the mind tending to integration" (p. 15). Truth is the final goal to which the aim of every person high or low should be directed. Even kings must conform to truth and dharma as such and kings are fathers or rulers only to the extent they conform to it (p. 24). *Rāmarājya* is only a spiritual term for peaceful acceptance of the will of the Highest (p. 27).

Dr. Menon's study of the *Rāmāyaṇa* is a stimulating synthetic approach to the great epic. There is much food for further thought and elucidation. But while he has recognised that every reader should state what he feels about the *Rāmāyaṇa* he holds the allegorical interpretations to be of limited validity (p. 18). This is not in consonance with the general tenor of the work. The validity of these allegorical interpretations is said to diminish in as much as they are as a rule given by ascetics! In our view it is just the reverse. Ascetics have greater spiritual qualification to interpret and interpret correctly their experiences. They may not be understood

by the average *samsārin*. But that does not in any way detract their value. Further, if different persons read the character of Rāvaṇa, differently it only shows the different mental equipments of the individuals. It only empahasizes the great truth that no two minds agree. There is a statement in the *Sundarakāṇḍa*, (ch. 18, *vv*. 10-24) that *apsarases* came after Rāvaṇa attracted by his personality and valour. To base an opinion on an existing text is neither an allegorical explanation nor going outside the text. The value of the *Rāmāyaṇa* to the *Samsārin* is greater than it is to the ascetic, for the object of Divine Grace is to help the *sāmsarin* to attain salvation. We greatly appreciate the spirit in which this study has been undertaken and trust that it will be followed by other studies equally thought-provoking.

A. N. KRISHNAN

Seyda-k-kādi Noṇḍi-Nāṭakam. A Tamil Mono-Drama, Edited with Notes and Introduction in English by S. Muhammad Husayn Nainar, M.A., LL.B., Ph.D., Head of the Department of Arabic Persian and Urudu, University of Madras, 1939. Price Annas 12.

This mono-drama in Tamil is published as the *second Bulletin* of the Department of Arabic, Persian and Urudu by the University of Madras and belongs to the class of general folklore which records the life incidents of private individuals incidentally noting valuable historical material from the point of view of contemporary folk-song-literature with or without a little poetic imagination of the author of the work. The main importance of the work to the historian is twofold : (1) it gives an account of the personal life of the hero and takes him to the Mussulman camp beseiging Gingee (under Rajaram the Son of Shivaji) towards the closing years of the reign of the last Great Moghul, Aurangazib, and brings into

relief the transactions of that monarch with the local merchant-princes in South India in order to further his policy ; (2) the hero on being rescued from his life of infamy by the munificence of Nainā-pillai Marakkāyar presented himself to the Muslim merchant prince of Kilakkarai in Ramnad whose munificence and sympathy encouraged him to lead a good life as a convert of Islam, which finally carried him on to pilgrimage to Mecca and Medina at the end of which he found that his lost limbs were restored miraculously. The religious side is thus elaborated and should partially account as explaining the resort of Hindu and Muslim pilgrims to Kilakkarai in large numbers. In the Introduction the editor has given a brief but useful account of the *Nondi-Nāṭakams* and their popularity. *Seyda-k-kadi* is an abbreviation for Shaikh Abdul Quadir Vijaya Raghunatha Periya Tambi Marakkāyar. It is interesting to note that Marakkāyar is an abbreviation from *Marakkalarāyar*. Shaikh Abdul was a great Patron of letters and both Hindu and Muslim poets in Tamil were treated by him equally handsomely. His munificence was reflected in the general summing up in the Tamil saying to the effect that he continued to donate even after his death. He was a a friend and disciple of the Shaikh Sadaquatullāh the scholar-saint of Kilakkarai. Tamil literature seems to have received several large additions under the inspiration of the saint and his disciple. Dr. Nainar has added useful and important notes to the text and the bringing out of such *nāṭakams* which fall under the category of semi-historical material should be viewed with warm approval. As corroborative evidence these sources will be of great value. Besides, as local accounts of historical transactions they will be a corrective on the accounts of Imperial Waqia Nafis of the Mughal Government disclosing popular local opinion on the transactions of the day as reflected in contemporary popular literature.

In the task of editing the work the editor had to base his text on a single manuscript available in the Madras Government Oriental Library and a printed version of the text, printed decades ago. Even here the printed text was available only for the major

part and some portion had been lost for which the only guide was the single manuscript itself. We congratulate Dr. Nainar on the publication of this work and look forward to similar treasures being also brought out in the near future.

A. N. KRISHNAN

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1. *Minor Works of Sri Sankaracharya*, Edited and Translated by Y. Subrahmanya Sarma; Adhyātmaprakāśakāryālaya, Holenarasipur, 1942; pp. vi, 78. Price, As. 10.

2. *Vedāntabālabodhe*, by Y. Subrahmanya Sarma; Adhyātmaprakāśakāryālaya, Holenarasipur, 1942; pp. viii, 43. Price, As. 4.

These *two* brochures are recent contributions from the pen of Mr. Y. Subrahmanya Sarma whose name should be familiar to readers of this Journal as a great enthusiast in popularizing Advaita.

The first of these gives the text and translation of *sixteen* Stotras attributed to Śrī Śaṅkara. Each verse is followed by its translation, and often notes are also added at the bottom of the page.

The critical scholar cannot possibly persuade himself to believe that this edition of these Stotras can be of any use to him. It is essentially meant for the popular reader. The Editor has no interest in questions like the real authorship of these Stotras, whether they are really the compositions of the great protagonist of Advaita or not. Problems like these interest the critical scholar, and to him, Mr. Sarma seems to leave their treatment, and wish all joy in such investigations. He is content with the testimony of popular tradition which ascribes all these Stotras to the great Ācārya, and would hence concern himself only with making them accessible to those to whom the originals are beyond reach.

There is one point which it were well to remember before venturing on the hazardous task of translating a passage from one

language to another. It is that, on such an occasion, elegance is at least as important as accuracy. The former of these is more difficult to achieve than the latter. Even the greatest expert may not be able to transfuse into the rendering the *entire* beauty of diction of the original. As the poet Rabindranath Tagore so sweetly put it, "we cannot receive the smiles and glances of our sweet-heart through an attorney, however diligent and dutiful he may be." But adequate attention paid to guarantee accuracy cannot fail to help the competent translator achieve a fair measure of success even in the province of elegance. Unluckily as it may seem, both these qualities appear to be ignored on the present occasion. The translator is often seen to suffer from an unfortunate temptation to 'explain' passages rather than 'render' them. The need for the use of happier language is only too apparent in many a context.

The second pamphlet is only a translation in Kannada and an explanation in the form of questions and answers, of the *fifth* of the Stotras included in the first brochure. The text is given first and the explanations follow. There is an appendix at the end which attempts to explain in understandable Kannada the meaning of many of the technical terms in the text. This should be of use to the layman who has no access to the original.

Mr. Sarma is to be congratulated on the useful piece of work he continues to do.

H. G. NARAHARI

Printed and published by C. Subbarayudu at the Vasanta Press, Adyar, Madras.

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|| श्रीशंकरगुरुकुलपत्रिका ||

THE JOURNAL

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NEW EDUCATION IN THE NEW WORLD

BY GEORGE S. ARUNDALE

[Address to the Theosophical College, Madanapalle, S. India, on the occasion of its Silver Jubilee, March 1941.]

THIS is a great opportunity for us to go forward and, I hope, to give to the students a truly Theosophical education. What is a Theosophical education but the application to education of the three great Objects of The Theosophical Society, namely, of making Universal Brotherhood real throughout the land, so that no distinctions and differences separate us; of recognizing the splendour of the many faiths, the many philosophies, and the many sciences which draw man nearer to God; and then of stimulating and stirring in all an ardent seeking for Truth on whatever road that Truth may be sought and discovered? If those great principles can be e-ducated from our young people, we shall have deserved well of India. If we cannot do that, it is useless for us to call ourselves a Theosophical college, it is useless for us to bow in reverence before our beloved Mother, Dr. Besant, without whose inspiration, without whose help, there would be no Theosophical college at all.

WHAT IS EDUCATION?

This is an appropriate moment, if you will allow me, to look into the future, to try somewhat to envisage what are to be the essential principles of the education of tomorrow.

We are supposed through this great world war to enter into a new world of peace, of happiness, of prosperity, of contentment, of justice, and of freedom. But unless in that new world there is a new education radically different from

the education which exists not only in India today but in most other countries, the new world will be but a reflection, a shadow of the old, and the result may well be that we shall continue those wars which we hoped twenty-five years ago we had left behind us. A new world needs a new education, and we who are Theosophists, we who are seekers after Truth, we who believe in the Universal Brotherhood of Humanity, indeed of all life, we who revere all faiths, we who believe that all are seeking after Truth, we should be in the forefront of leadership in the direction of that new education which India so sorely will need when the time comes, which India so sorely needs even today.

What is education? Unless we can answer that question effectively, how can we know what kind of education we need? What would a Theosophist reply to the question: What is education?

God at Work

Education is essentially God at work making Gods, God serving His world of Gods. That is what education fundamentally is, and we see in the kind of education we have in practically every country throughout the world how far we have strayed from that essential truth. In the Christian Scripture it is said, speaking of the world: "Ye are Gods." Then there is the poet who tells us that "there is a Divinity that shapes our ends." We are Gods in the becoming. God is at work making Gods of us.

Education, therefore, e-ducates from us that essential Divinity which has been in us from time immemorial as the seed which is now perhaps in us as the bud, which has still to flower, and which should be helped to flower through the aid of education.

If we look at every kingdom round about us—the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom, the Human Kingdom—we shall see God at work making Gods, serving His world. The more we realize that, the more shall we be able to exercise in ourselves the supreme virtue, the virtue which is forgotten throughout the world today, the virtue of Reverence. God at work everywhere—among the stones and the rocks, among the mountains, the rivers, the trees, the flowers and the plants, God at work in the animals and the insects, as well as among Those who have travelled far beyond us on the pathway of evolution. If each one of you will think that God is at work making a God of you, you may be able the better to answer that question : What is education ?

The Spirit of Service

Essentially, therefore, it is no blasphemy to say that God is the Servant of His world. That gives us a very wonderful clue as to what the nature of education should be in its practical aspect. What are the laws of Nature but God making Gods. If there is this, that, or the other law of Nature, it is a means whereby God is evolving, step by step, His creatures, His family, His children at every stage of evolution into Divinity. Races, nations, faiths, sects, opinions, all the differences that separate us, they are God at work making Gods. If we try to think of that, if we try to realize that each different race is God at work making Gods, if we think of every different nation as a means whereby God is at work making Gods, if we think of every different faith as a means whereby God Himself is hastening mankind to Divinity, then we shall be reverent, then we shall appreciate, then we shall understand, and then there will begin to be a realization

of that Universal Brotherhood, already a fact, a law of Nature, but not yet recognized or reverenced by most of us as such.

If we come down still lower and think of every subject of the curriculum as a sign of God at work making Gods, with what reverence, therefore, should every subject of the curriculum be treated? It is not so treated. It is treated as a haphazard means to an almost ignoble end—that the student may know the subject as written in the textbooks and pass those terrible examinations which disfigure the educational system, ruining the natures of thousands of students. If the teacher had a conception of the Divinity of his subject, of the fact that it comes direct from God as a messenger of God to call His children to a recognition of their Divinity, his subject would become scintillating with life, scintillating with happiness. It would be enjoyed as nothing can be enjoyed but that which is somehow, perhaps unconsciously, or consciously realized to be a message from the Father Himself. Every subject of the curriculum is God at work through that subject, helping the student himself to take a step further on the way to his Divinity.

Everywhere is God at work, God at work serving, the eternal and Universal Servant. This is why I come to the conclusion that the spirit of the new education must be a spirit of service; in that spirit every subject must be taught, if I may use that unfortunate word, and not that the student may simply know the facts that happen to be prevalent in his particular generation, but which are very likely to be denied by the generation that shall succeed him, not that he shall pass an examination, and put after his name those ridiculous initials "S.S.L.C." "passed," or perhap even "failed," or "B.A.," "LL.B.," "M.A," and all those deceitful combinations and permutations of the alphabet.

No, the high purpose of education is that each shall know the will of God which is in truth his will, that he may live the life of God which is his life, that he may come closer to his Divinity, and, therefore, to his happiness, to his eagerness, to his fire, to his contentment, to his courage, to his certainty as to the future that awaits him, no matter what darknesses may be around him, that may come around him from time to time. Service is the high purpose, or a high purpose of education, for service which is the very life and spirit of God must therefore become the life and spirit of all His children, especially in the human kingdom where we should begin to learn what service really means.

Every subject is, as I say, as a service that God renders to you and to me. Every element in every subject is a service God renders as a direct line of communication, a direct channel between God and every child of His. Every subject, every element, is God revealing Himself to men. This is a wonderful thought and I wish our teachers and professors in their various subjects, whatever may be the unhappy conditions of education in this country and elsewhere, would feel the truth of it, would feel the importance of trying to reach God through the subject which they teach, and of bringing that subject as a message from the Father to His children for whom they are responsible to Him. God the Mathematician, God the Historian, God the Geographer, God the Scientist—the Astronomer, the Chemist, the Physicist, God the Player of Games, God the Artist, God the Citizen, God the Creator, no matter in what form He may tend to reveal Himself.

The Creative Spirit

If I say that one high purpose of the future of education consists in the permeation by it of the spirit of happy and

powerful. Then having laid those foundations we shall think of the feelings and emotions as being alive with the spirit of Reverence, Goodwill, Compassion, the Spirit of Service, the Spirit of Altruism. Then if we have time in this real system of education for the mind we can let the mind have an hour or two a week, that will be quite enough.

Some day there is going to be a real system of education, an education of the physical body, of the feelings and the emotions, and if there is time left an education of the mind. There may be no letters of the alphabet after your name but a spirit of service which needs no distinction whatever.

Education of the physical body must give you health and courage; education of the feelings and emotions, purity and nobility of outlook. The mind must give you truth and that virtue which so very few of us possess—humility. The more you know, the more you realize you have still more to know.

LET US BEGIN NOW

So, friends, we have a vague conception of the education of the future which will need new teachers or old teachers changed out of all recognition. The education of the future will need new textbooks in which the spirit of service is shown to be the fruit of wise study of every subject of the curriculum. We need teachers in whom the spirit of service will be dominant, and we need parents who will understand, we need students who will be eager, and a Government which will not interfere. All this will come some day and I am going to work for it during the remaining years of my life. I feel that I have worked and worked and worked in the educational field, practically speaking, in vain. I am hardly prepared to say that the present system of education in this country is much in advance of the system as I knew it over thirty years ago.

There may have been improvements, but no radical reorientation or adjustment. We have no national education in this country. We must work towards that end. There must be established here and there in the country experimental institutions which will show the way to that which some day will be a national system of education.

You must make small beginnings. They must be true, they must be Indian beginnings. They must have in them the spirit of service dominant, the spirit of idealism dominant. They must recognize the young as Gods-in-the-Becoming. They must realize that every single student is a citizen of his country and that he should bring through his education renown to his Motherland, so that it may be said today and in the near future as it used to be said in ancient Greece by the Athenian when he took his great Oath of Allegiance to his country: "I will leave my country the better for having lived in it." If that could be the motto of every student, of every teacher, of every citizen, if that could be the incentive and motive power of us all, India would be soon changed out of all recognition, her educational system would be an example to the world, and we should begin at last to have a Theosophical world where Universal Brotherhood is recognized and practised, where in fact there is a fellowship of faiths where in fact there is a comradeship of search after Truth.

To those great ideals is this College in truth dedicated, even though for the time being we have difficulty in making our dedication real. To those truths are we dedicated and we move forward today in the spirit of our Silver Jubilee more intent than ever that this College shall help to show the way everywhere throughout India to India's real education, and therefore to the happiness, the contentment and the prosperity of every one of her citizens.

THE SARVĀNUKRAMAṆĪPADYAVIVṚTTI

IN part II of Volume V of the Annals of Oriental Research, University of Madras, I had published a short note on the above work. At that time I had not seen the work. I had only a few extracts from it which were supplied to me by the owner of the manuscript. Now I have a complete copy of it and I am able to present a fuller account. I was under the impression that the work was a metrical (padya) commentary (vivṛti) on the Sarvānukramaṇī of Kātyāyana. It is now found that is not meant as quite a commentary; it is rather a metrical (padya) version (vivṛtti). This fact is made very clear in the second verse at the beginning, which is as follows:

> ṛgvede munidaivatādyadhigamāyāryeṇa kātyāyane-
> naiṣā yā munikuñjareṇa racitā vidvanmanohāriṇī
> sarvānukramaṇīm imām pipaṭhiṣūn āmodayan bālakān
> kurve padyamayīm vivṛttya kimapi vyutpattaye mādṛśām.

The meaning is: imām sarvānukramaṇīm vivṛttya rūpāntareṇa vipariṇamayya padyamayīm kurve—I transform this Sarvānukramaṇī and make it into metrical form.

But it is not a mere metrical rendering of the text of the Sarvānukramaṇī. There are considerable additions, elaborations and annotations. It is for this reason that I was doubtful about the meaning of the term vivṛtti when I wrote the note in the Annals of Oriental Research of the University of Madras. The point that it is a metrical (padya)

transformation or rendering (vivṛtti) of the Sarvānukramaṇī of Katyāyana is made quite explicit at the end of the work. It is as follows:

> sarvānukramaṇi seyam mayā padyamayikṛtā
> skhalitam yad idam sarvam kṣantavyam iha sūribhiḥ.

Thus the attempt is to give a metrical version of the Sarvānukramaṇī and in carrying out this intention, he has also written a commentary on it. There are many other commentaries on the Sarvānukramaṇī; only one of them, by Ṣaḍguruśiṣya, is available in print. The names of the other commentaries, I have given in the note in the Annals of Oriental Research of the University of Madras, with the places where the manuscript is available. Of the various commentaries known, this metrical commentary must be given a prominent position, having regard to the lucidity and comprehensiveness of treatment. The author has made use of all the works bearing on the subject and he has also given out information not available elsewhere.

Unfortunately, it is not possible to say anything about the author or the date of the work. The author is absolutely silent on the point. Since in a work of this kind there is no scope for citations of works or for being cited by other works, this source of information regarding the author and date is also closed to us. There is no work mentioned by name. He speaks of other Anukramaṇī works. But this is of no help, since the matter is given in all such works. The Sarvānukramaṇī gives only the seven varieties of metres in the introductory portion. After explaining their divisions, the author says:

> itthañ caraṇabhedena saṃjñābhedā ihāgrime
> gāyatryādijagatyante saptavarge (ti) 'tra darśitāḥ

athātrātijagatyādāv uttare saptake punaḥ
bhavatyakṣarasaṅkhyaiva saṃjñābhedo na kaścana

anukramaṇyantaroktāḥ kathyante 'tra tadaṅghrayaḥ

What is meant is that from Atijagatī onwards, there are no divisions. There is only one Atijagatī without any subdivision and this name of Arijagatī is decided by the number of syllables in the verse. The same holds good for the remaining six metres of higher numbers.

In the case of Atidhṛti, the author says that there is only one instance in the whole of the Ṛgveda ; he says :

'ekaivātidhṛtir dāśatayiṣv eṣā na cāparā

The instance given is :

sa hi śardho na mārutam (R. V. I-127-6)

There are other points also in this work, which are not met with in other books dealing with Vedic metre.

The sequence of short and long syllables in Vedic passages is a point that has not been scrutinised by anybody. Some sort of general rules has been given by modern scholars. But it is not adequate. In this work, some observations are made on this point, which are very interesting and I am quoting the whole portion, since there is no other place where this point has been even touched upon.

aṣṭākṣarasya pādasya pañcamañ cāpi saptamam
akṣaran tatra laghv eva ṣaṣṭham gurv eva dṛśyate

virājasya tu pādasyehopāntye punar akṣare
kramād dve laghuguruṇī punar ekō daśākṣaraḥ

yo dvādaśākṣaraś cāpi tayoḥ syāt ṣaṣṭham akṣaram'
navamañ cāpi laghv eva daśamañ cāṣṭamam guru

jāgatasya hi pādasya laghv evopottamam bhavet
tathā sarveṣu pādeṣu prathamāt punar akṣarāt

ūrdhvam laghudvayam na syād eṣā vṛttir itīritā
tvam agne rudra (R. V. II-1-6) ity atra traiṣṭubhatvāt
padatraye

triṣṭuptvam bhāti vṛtyā tu jagatītvavinirṇayaḥ
as'van na tvā vāravantam (R. V. I-27-1) ityādau yady api
kvacit

vyabhicāras tathāpy atra chandonirṇayahetuṣu
anyeṣu satsv iyañ cāpi samyag evopayokṣyate

This shows that the point has been noticed by ancient investigators of Vedic metre. It is true that the examination is not at all complete.

The following matter is also somewhat new. It deals with the relation of the Deity to the metre and how metre can be fixed by a reference to the Deity in the passage.

kiñ cātra devatābhedas' chandonirṇayako yathā
ihāgniḥ savitā somo bṛhaspatir atho punaḥ

dvau mitrāvaruṇāv indro vis've devā iti smṛtāḥ
gāyatryādijagatyantachandasām iha devatāḥ

tathā ca mantravarṇo 'yam agner gāyatry abhūd iti (Cf. R.
V. X-130-4)
saṅkrandanenānimiṣeṇety asyām ṛci saṃs'aye (R. V. X-
103-2)

aindrītvāt triṣṭub eṣā sā jagatī neti nirṇayaḥ
yatra nirṇayahetuḥ syān naiko 'py atra vikalpanam.

There are other points also raised in this work. The question of determining the metre when there is room for doubt has been dealt with here also and that is what is accepted in all the places where the point has been taken up for consideration. Where there is room for doubt, the context should decide the point.

This metrical version of the Anukramaṇī gives the number of words, the number of half-verses, the number of verses, the number of Vargas and the number of Sūktas in each Adhāya, when the Adhyāya is closed. He also gives the

number of verses in which the Adhyāya is dealt with in this work. Thus at the end of each Adhyāya there is a statement like:

> anukramaṇyām etasyām agrime punar aṣṭake
> adhyāyaḥ prathamaḥ prāyāt padyair abdhyaśvibhir mitaḥ.

"Abdhi" (ocean) means four and "Aśvins" means two. Thus abdhyaśvin means twenty four. At the end of the second Adhyāya there is the statement:

> anukramaṇyām etasyām aṣṭake prathame gataḥ
> dvaitīyako 'yam adhyāyaḥ padyair abdhyabdhibhir mitaḥ.

"Abdhyabdhi" means forty four.

The numbers of words, half verses, verses etc. are given in the notation that is current in South India. Here a vowel without being joined to a consonant stands for zero. The consonants from *ka* to *ña* and from *ṭa* to *na* stand for one to nine and zero respectively in each case. The consonants from *pa* to *ma* represent one to five and those from *ya* to *ha* represent one to eight. In conjunct consonants, only the last one counts. A final consonant has no value. This is the general scheme of the notation. Thus at the end of the first Adhyāya there is the statement:

> dhanya-sthūla-svadhāyonir-dehāṅgāni-mukhandhayaḥ
> padārdhargvargasūktānām saṅkhyātra vyutkramād iyam.

The numbers for padas, Ardha-ṛks, Ṛks, Vargas and Sūktas are given in the inverse order in the above notation. This is the meaning of the second half of the verse. The numbers are as follows:

dhanya	...	19 :	number of Sūktas
sthūla	...	37 :	number of Vargas
svadhāyoni	...	194 (lit. 0194) :	number of verses
dehāṅgāni	...	388 (lit. 0388) :	number of half verses
mukhandhaya	...	1925 :	number of words.

There is a need to count the half verses, as distinct from the verses, since there are cases where a verse is not two half verses. In the case of verses of only one or two pādas, each is considered both as a verse and also as a half verse. At the end of the second adhyaya, there is the statement:

> guhyan durgan dhig dayonam dusthalīnā damī.kharaḥ
> padārdhargvargasūktānām saṅkhyātra vyutkramād iyam

The numbers indicated here are as follows:

guhyam	...	13 :	number of Sūktas
durgam	...	38 :	number of Vargas
dhig dayonam	...	178 :	number of verses
dusthalīnā	...	378 :	number of half verses.
damī kharaḥ	...	2258 :	number of words.

After the second Adhyāya, he gives only the numbers for these points and does not repeat that they represent the words, half verses etc. Thus at the end of the third Adhyāya we have only this much:

> anukramaṇyām etasyām aṣṭake prathame gataḥ
> tārtīyiko 'yam adhyāyaḥ padyair abdhindubhir mitaḥ.

That means that in the anukramaṇī the third adhyāya in the first Aṣṭaka has ended with fourteen verses (abdhi = 4 and indu = 1).

Then follows:

> vandyo mṛgeḍacchayoniḥ stambhalagnā digambaram

These figures represent the following:

vandyo	...	14 :	number of Sūktas
mṛge	...	35 :	number of Vargas
ḍacchayoniḥ	...	173 :	number of verses
stambhalagnā	...	346 :	number of half verses.
digambaram	...	2338 :	number of words.

In this way the details are given for all the sixty four Adhyāyas. At the end of the whole work, the statement:

> padārdhargvargasūktānām saṅkhyātra vyutkramād iyam

is repeated. Then the work closes as follows:

sarvānugramaṇī seyanī mayā padyamayīkṛtā
skhalitam yad idam s'arvam kṣantavyam iha sūribhiḥ

kātyāyanāya munaye s'aunakāya maharṣaye
adhītasāṅgavedebhyo bhūdevebhyo namo namaḥ.

Then there is one more verse where some numbers are given. The verse is:

jajñe nāke bhiṣaṅ mandaḥ sevyo nāyam tanur naraḥ
dharmavān ayam ṛṅmānam ardharcāḥ s'ivadā narāḥ

Here the following numbers are given:

jajñe	...	(lit 08) :	number of Aṣṭakas
nāke	...	10 :	number of Maṇḍalas
bhiṣak	...	64 :	number of Adhyāyas
mandaḥ	...	75 :	number of Anuvākas
sevyo nāyam	...	1017 :	number of Sūktas
tanur naraḥ	...	2006 :	number of Vargas
dharmavān ayam	...	10459 :	number of verses
s'ivadā narāḥ	...	20845 :	number of half verses.

A similar verse is attributed to Nārāyaṇa Bhaṭṭa of Malabar, the famous Bhakta, poet and writer of S'āstraic works. The verse is:

jānann appi tviṣā modam sa yajñaḥ pātanā naraḥ
rasam bhinnāya māṃsādo naras tasya jalādhipaḥ

Here also the numbers will be as follows:

jānan	...	8 :	number of Aṣṭakas
api	...	10 :	number of Maṇḍalas
tviṣā	...	64 :	number of Adhyāyas
modam	...	75 :	number of Anuvākas
sa yajñaḥ pā	...	1017 :	number of Sūktas
tanā narah	...	2006 :	number of Vargas
rasam bhinnāya	...	10472 :	number of verses
māṃsādo narah	...	20875 :	number of half verses.
tasya jalādhipaḥ	...	193816 :	number of words.

It will be noted that there is a slight difference in the number of verses according to these lists. It would also be noted that

this, list differs from the number of verses given by Anuvākānukramaṇī and also by Mādhava son of Veṅkaṭārya, according to whom the numbers are 10417 and 10402 respectively. (For this, see the Ṛgvedānukramaṇī published in the Madras University Sanskrit Series, No. 2, Notes, p. LX). Such variations show that there was some want of uniformity in the text of the Vedas according to different traditions.

I give below the Anukramaṇī for one Adhyāya so that the readers can understand the real relation of this Anukramaṇī to the Sarvānukramaṇī of Kātyāna, of which this is supposed to be a metrical rendering.

ṛṣyādikam pradṛs'yettham sukaram paribhāṣya ca
agnim ityādinā prāripsitam prārabhate muniḥ

agnim nava madhucchandā vis'vāmitrasuto muniḥ
smṛto 'yam anuvākeṣu triṣu sūktād ṛte 'ntimāt

antime tu punar jetā madhucchandasa ātmajaḥ
chando gāyatram ity uktam anuvākeṣu ṣaṭsv api

bhedaḥ kvacit sa tu punas tatra tatrābhidhīyate.
devatā prathamasyāgnir maṇḍalāditayā smṛtaḥ

dvitīye tu punar vāyo iti vāyus tṛce 'grime
indravāyū pare mitrāvaruṇau tata uttare

as'vinā dvādas'a punar ās'vinaḥ prathamas tṛcaḥ
aindraḥ paro vais'vadevas tataḥ sārasvato 'ntimaḥ

etā vāyvādayaḥ sapta proktā pra-ugadevatāḥ
prātassavanikam s'astram dvitīyam pra-ugābhidham

surūpeti das'aindram syād aindram ity atra dars'itam
āgneyatvanivṛtyartham ā tu yuñjanti tatra tu

ṣaṇ mārutyas' caturthyādyāḥ pañcamy aindrī ca saptamī
mārutī ca tatas' cendro maruto devatā tayoḥ

mārutas' catasṛṣv anyāsv indras' s'iṣṭāv anuktitaḥ
tatas' caindram id endrendra gāyanti dvādas'āṣṭakam

indram ānuṣṭubhe te dve munir jetāntime smṛtaḥ
ā nvādiṣv apy anādes'ād devatendro 'tra saptasu

athāgnin dvādaś'āgneyam kāṇvo methātithir muniḥ
anuvākadvayasyāsau draṣṭeti munibhiḥ smṛtam

nirmathyāhavanīyābhyām dvyagniḥ pādo 'gninety ayam
araṇistho mathanajo nirmathya iti kathyate

so 'yam āhavanīyo 'gnir hūyate 'sminn iti smṛtaḥ
susamiddha itīddhmo vā samiddho vāgnir āditaḥ

tanūnapān narāś'aṃsa iḷo barhis tathā punaḥ
daivīr dvāra uṣāsānaktāhotārau pracetasau

sarasvatīḷā bhāratyas tisro devyas tataḥ param
tvaṣṭā vanaspatiḥ svāhākṛtiḥ pratyṛcam īritāḥ

sambadhyate 'trāgnir iti pratyekam dvādaś'asv api
yathā tanūnapād agnir bahir agnir itīha dik

āprīsūktam idam sarvam anenaivoktadaivatam
ānarāś'aṃsam atraitad yatraikādaś'a santy ṛcaḥ

āpraś'abdena yat proktan tad etad atanūnapāt
ebhir agne vaiś'vadevam indrasoman pibety adaḥ

ṛtavyam indo marutas tvaṣṭāgnir hīndra eva ca
tataś' ca mitrāvaruṇau catasro draviṇodase

caturthī tatra tādarthye ṣaṣṭhī vā draviṇodasaḥ
tatsambandhinya ityarthaḥ prathamā vopacārataḥ

draviṇododevatāś tā draviṇodasa īritāḥ
tato 's'vinau tatas cāgnir etā syur ṛtudevatāḥ

ṛtavyasūkte sarvatrāpy etā eva hi devatāḥ
ā tvā navaindrāvaruṇam indrāvaruṇayor iti

yuvākv indraḥ sahasreti dve pādanicṛtāv ṛcau
somānam brāhmaṇaspatyam pañca sa brahmaṇaspatiḥ

indraḥ somaś' ca tisraḥ syus turyāyāṇ dakṣiṇā punaḥ
pūrvās tisraś' ca pañcamyām ś'iṣṭāsu sadasas patiḥ

nārāś'aṃsīyam antyā vā prati tvaṃ cāgnimārutam

From this fairly long extract, covering the whole of the first Adhyāya, it would be found that the work is far more than a metrical rendering of the Sarvānukramaṇī. It is a comprehensive treatment of the Anukramaṇī literature, with Kātyāyana's Sarvānukramaṇī as the basis.

In dealing with the Sūkta I-50 there is this statement about the last three verses there :

catasro 'nuṣṭubho 'trānto rogahopaniṣat tṛcaḥ
yas tadadhyayane prokto niyamas tasya vai punaḥ

atides'ārtham atropaniṣattvam upacaryate
yathehābrahmadatto 'yam brahmadatta itīryate

tatkāryapratipatyartham tadvad atrāpi gṛhyatām
tatas' ca tadvad ityarthas sarvatropaniṣatcchrutau

This is his remark on what is meant by an Upaniṣad verse appearing in the Ṛgveda.

About the Itihāsas that appear in the Anukramaṇī literature, he has the following remark

ṛsyādyutkṛṣṭatākhyārtho mantrārtham pratipitsataḥ
saukaryārthas cetihāsavādas sarvatra dṛs'yatām

This is in connection with the Ṛṣi Savya Āṅgirasa who is the author of I-51, about whom there is the story that he is Indra himself.

About I-99 there is the following remark in this Anukramaṇī which too has its own interest :

jātavedasa ityādyam kas'yapārṣan tu s'us'rumaḥ
atra s'us'ruma ityuktyaivādhitis tu nirākṛtā

tenāpāṭhāt khilatvena teṣām atropavarṇanam
nopayogiti ced draṣṭur mahatvākhyāpanāya tat

iyatsaṅkhyākasūktānām draṣṭāsau kas'yapo muniḥ
draṣṭrantarebhyaḥ sarvebhyo mahattama iti stutiḥ

sarvavedādhigamanam sarvatīrthāvagāhanam
jātavedasa ity etatsamam syād vā na vā samam

ityādis'ravaṇān nāsmān mahat sūktam ihety alam.

It is at the end of the first Maṇḍala that there is an enumeration of the Ṛṣis in the whole of that Maṇḍala. It is as follows :

athaitadantānuvākadars'ino munayo 'tra te
saṅgṛhyante dadars'ātha vais'vāmitrah sajetṛkaḥ

ādyan trikam madhucchandās tato methātithir dvikam
athaikaikam sunas'sepo hiraṇyastūpa eva ca

kaṇvapraskaṇvasavyās' ca tato nodhāḥ parās'araḥ
dvikam punar gotamo 'yam imam stomam itiha tu

kutso 'tha kas'yaparjrās'vāv ambarīṣas tathā punaḥ
sahadevo dayamānas surādhās trita ity amī

draṣṭāro 'ṣṭa tataḥ kutso dadars'endram itiha tat
ḍvikan dadars'a kakṣīvān parucchepo 'py atha dvikam

dadars'ocathyatanayo dvikan dirghatamā api
kayās'ubhiye marutas tṛtiyādyayujo jaguh

agastyo 'ntan tṛcam s'iṣṭā indra ekādas'im api

na nūnam indraḥ prathamān tritiyām
turyām vikalpena munis tu s'iṣṭam

pūrvān dvyṛcāns trin dadṛs'uḥ krameṇa
jāyā patiḥ s'iṣṭa iti trayo 'mī

tataḥ s'iṣṭam agastyo 'yam maṇḍalāvadhi dṛṣṭavān
ity etadantānuvākadraṣṭṛṇām iha saṅgrahaḥ

In this way the list of Ṛṣis is given at the ends of sections in the whole of this Anukramaṇī.

There are various statements of interest in the book. There are also references to the S'aṭyāyanaka Brāhmaṇa. I give below some interesting statements contained in the work as samples.

saṣṭhī sa hity atidhṛtiḥ ṣaṭsaptatyakṣarā hi sā
aṣṭāṅghrikātra vyūhena kāryam akṣarapūraṇam

This is with reference to R. V. I-127-6. Here, as it is printed, there are only 68 syllables. By splitting the syllables into two, the number has to be raised to 76.

prāyeṇa khalu sarvatra caramāyā ṛcaḥ punaḥ
chando'ntaratvadṛṣṭes' ca jagatyantam itīritam

This is with reference to the metre of the last verse (No. 15) in R. V. II-30.

caturdas'y abhi vo vīram ity eṣā bṛhatī hi sā
syāt pipīlikamadhyākhyā trayodas'yantarāṣṭakā

tato madeṣu gāyeti pādaccheda upeyate
ṣodas'ī das'akatryaṅghrir virāṭ saptadas'ī punaḥ

jagaty atra stavāmahe marutām iti hi chidā
ekaviṃs'ī tataḥ paṅktiḥ syāt satobṛhatī punaḥ

dvāviṁs'y atrāsanam bhūyas tryaruṣiṇām iti chidā

These passages are in connection with the metres in R. V. VIII-46.

sambhūyaite punar idam apas'yann iti tadvidaḥ

This is with reference to R. V. IX-106.

param mṛtyoḥ saṅkusuko draṣṭātra yamanandanaḥ
catasro mṛtyudevatyas tatparā dhātṛdevatā

tatparā tvaṣṭṛdevatyā pitṛmedhas taduttaraḥ
pitṛyajñābhidhāyinya ity artho 'tra tathā sati

matvarthīye 'rs'aāditvād apy atra pitṛmedhagīḥ
prājāpatyā sāniruktety antyavākye 'yam ās'ayaḥ

idam atrānirukteti hetugarbham vis'eṣaṇam
caturdas'y aniruktatvāt syāt prajāpatidevatā

aniruktapadenāprakās'itam vastv ihocyate
s'ravaṇād anumānād vā viniyogena vā punaḥ

sarvatra devatā jñeyā yad vā prakaraṇādinā
eteṣu punar ekenāpy avasāyo na yatra tu

tatra prajāpatiḥ kalpyaḥ sa hi sarvātmakaḥ s'rutaḥ
prājāpatyā sāniruktety asyām eso 'rtha ucyate

prājāpatyā vāniruktety eke vā s'abdam ūcire
tatrāprakās'itatvena prājāpatyeyam antimā

athāpi pitṛdevatyā seyam prakaraṇād iti

This is with reference to R. V. X-18.

Various Itihāsas are given in this Anukramaṇī in explanation of the passages in the Ṛgveda. But it does not seem that the author has made any use of the Bṛhaddevatā. There-

is no similarity between the two works. Here it must be said that in South India, the Sarvānukramaṇī of Kātyāya has always been very popular; but the Bṛhaddevatā was not so well known. No copy of the Bṛhaddevatā has been discovered in the South till now.

C. KUNHAN RAJA

Sir Aurel Stein—Scholar, Orientalist, Archaeologist, Antiquarian and Explorer passed away at Kabul on 26th October 1943 at the age of 81. An appreciative note follows.

SIR AUREL STEIN (1862-1943)

BY PROF. K. A. NILAKANTA SASTRI
University of Madras

THE death of Sir Marc Aurel Stein at Kabul on the 26th October 1943 puts an end to one of the most romantic careers in modern archaeological exploration. At a time when interest in Central Asia was just being roused by Dr. Hoernle's edition of the Bower manuscript, the discovery at Khotan (1893) of a Prakrit version of the Dhammapada in Kharoṣṭhi characters, and a little later of numbers of fragmentary texts in block-prints in a variety of unknown scripts from the Tārīm basin, Stein formed the project of a systematic exploration of the Khotan area, and he made definite proposals in 1898 for a central Asian expedition. He actually started on the expedition in May 1900, and it is no exaggeration to say that for the rest of his life he was always exploring or expounding the results of his exploration. The remarkable success of his project and the importance of the work he had undertaken was soon recognised all over Europe and Asia, and there ensued a regular competition among nations and scholars to organise expeditions of their own and get their share of the rich harvest of the interesting antiquities of Central Asia. Russia, Germany, France, Japan and China took part in the movement. But when all is said, the work carried out by Stein is outstanding among them all by the volume and variety of its range, and by its being most easily accessible to

Indian scholars. Stein was great in may ways; as traveller and explorer, as manager of men and situations, as scholar with a wide diversity of interests whose capacity for observation of significant facts in the field was equal to the range of his scholarship, above all as facile narrator of all his doings in a number of official reports, and other works of a more popular character, Stein distinguished himself far beyond many others of his time, and his record secures for him a place by the side of Yule to whom he dedicated the official report of his first expedition. And Stein's work touches students of Indian History and Culture much more intimately than that of Yule.

Born in Budapest in 1862 (Nov. 26), Stein had his early education in that city and in Dresden. He pursued the study of Oriental languages in the Universities of Vienna and Tübingen, and later in England. He was Principal of the Oriental college, Lahore and Registrar of the Punjab University in 1888-99, and became Principal of the Calcutta Madrasa in the Indian Educational service in 1899; he held other administrative positions in the Punjab and North West Frontier Provinces, till he was transferred to the Archaeological Survey in 1910. He retired formally in 1929, but was put on special duty in connection with his life-work. Naturally academic honour came to him unsought, and he was D.Litt. (Hon. Oxon.); D.Sc. (Hon. Cantab.), D.O.L. (Hon. Punjab); and LL.D. (Hon. St. Andrews). He was awarded the Petrie medal in 1929, Royal Asiatic Society's gold medal 1932, Huxley medal of the Royal Anthropological institute 1934 and Gold medal of the Society of Antiquaries 1935.

The editing and translation of the *Rājataraṅgiṇī* on lines first laid down by Bühler was the first notable literary achievement of Stein. To the study and elucidation of this great chronicle of Kalhaṇa Stein gave no fewer than twelve years—the text being published in 1892 and the Translation with a full critical apparatus of introduction, notes and excursus in

two volumes in 1900. But with Stein, even then as all through his life, the completion of one great project was but the signal for the commencement of another, more original, more interesting and more taxing in its nature. Stein started on his first Central Asian expedition on May 29, 1900 and exactly a year later, on May 29, 1901 he left Kashgar with his archaeological finds *en route* to London. The *Preliminary Report* on this journey was published soon after. The results of this first systematic scientific exploration of the most important ancient sites amongst the shifting sand dunes of the Taklamakan desert took the world of antiquarians by storm. For Stein had brought to light innumerable objects of art—statues, frescoes, pictures, terra-cottas and seals, many of them dating from the first and second centuries A.D. and raising many intriguing problems of cultural contacts among the oldest and most diverse civilizations. The palaeographic and linguistic problems centring round the hundreds of documents, parchments and wooden tablets bearing inscriptions, at once attracted widespread attention and are still far from having been completely solved. The cost of the expedition was nothing by the side of the results achieved. In the words of Prof. Rapson : ' It seems almost incredible that this prolonged expedition necessitating employment of a number of carriers and excavators, and all the accessories required for residence in the desert far away from any base of supplies, should have been carried out at a cost to the Government of India of only some £700 ; but such appears to be the case. Surely a similar amount has never been bestowed to better purpose on archæological work of any kind or in any country. The Indian government is to be thanked for the enterprise which has produced such notable results, and, at the same time, to be congratulated on having at its disposal the services of a scholar of Dr. Stein's attainments, capability, and tact '. (JRAS. 1902 p. 215).

The full official report of the first expedition was published in 1907 in the form of two massive volumes entitled *Ancient Khotan,* and hailed by a discerning reviewer as 'a model of scientific antiquarian enquiry, reasoning and description'. This had been preceded by the more popularly written personal narrative—*Sand-buried Ruins of Khotan.*

The Second expedition was undertaken with the support of the Indian Government and the British Museum, and was carried out in 1906—8. The route chosen on this occasion took Stein first through the valleys of the Swat and Panjkora rivers across the N. W. border of India along routes traversed by Alexander's columns twenty-two centuries ago. Stein returned to these tracts again for a detailed exploration years later. Buddhist remains in the valleys of the Hindu Kush, ethnographic observations and geographical and topographical details bearing on far off events in Chinese and Indian history surveys of little known areas along the foot of the K'un-lun—all come in by the way without interfering in any manner with the main objective of the expedition. The unofficial personal account of this expedition, characterised by Giles as 'perhaps the most fruitful archæological expedition that has been undertaken in modern times', was published in 1911 under the title *Ruins of Desert Cathay* to which '*The Thousand Buddhas*' (1921) forms a necessary complement. The official report is contained in the five monumental volumes of *Serindia,* three volumes of text, a fourth of Plates and the last of maps—all published in 1921. The text runs into nearly 1600 pages and includes detailed descriptions of all the finds and critical discussions of problems raised by them, from several experts who collaborated in the production of the report. The fruits of this expedition are 'so astoundingly rich and abundant' that it is not possible to make even a passing allusion to any in particular. But the story of the numerous sites is largely explained by the progressive 'desiccation' of which there is

abundant evidence; a steadily diminishing water supply first rendered agriculture impossible in historical times, and 'what were once smiling fields became by degrees only suitable for pasture; then vegetation disappeared altogether, human habitation had to be abandoned, and finally everything was buried under masses of drift sand'. This change had gone far already in the age of the T'ang dynasty; but what was a calamity to the people of these lands in past ages, has proved a blessing to modern archæology. The extreme dryness that was fatal to human activity has been the means of preserving large quantities of records on wood, bamboo and paper, as well as paintings, sculptures and other objects which could hardly have survived under normal conditions. The discovery of the Caves of the Thousand Buddhas, and particularly of the large collection of manuscripts and art treasures from the walled up cella after they were buried in dry sand over nine centuries ago, forms perhaps the central achievement of the expedition; 'from a strictly archæological point of view the tracing of the Han *limes* north of Tunhuang and the location of the site of the Jade Gate were even greater triumphs'.

The genesis of the third expedition (1913-15) is thus explained by Stein himself in the opening paragraph of *Innermost Asia*, the official report of that expedition: 'The plan of the explorations recorded in these volumes was based upon the experiences and results of my travels during the years 1906-8. In the course of these I had explored ancient remains and carried out surveys through the whole length of Eastern Turkestan to the westernmost marches of China and Tibet. The fascination of archaeological problems and the geographical interest of vast areas which, in spite of their present barrenness, have a historical past, continued to draw me back to that great region of innermost Asia. Ruined sites long ago abandoned to the desert have there preserved for us relics of an ancient civilization that grew up and flourished for a thou-

sand years under the joint influences of Buddhist India, China and the Hellenized Near East. As my thoughts recurred, while I worked on the results of my second Central Asian journey, to the openings for fruitful exploration which, for lack of time, I had hitherto been obliged to neglect, the call of these vast deserts was imperative'. And so he started out again, and quite characteristically, he chose a route for approach to Chinese Turkestan, 'mentioned in the accounts of Chinese pilgrims but as yet unvisited by any European'—the route through the Hindu Kush valleys of Darēl and Tangīr.

Innermost Asia published in 1928 comprises four volumes, two of text, one of plates and the last a portfolio of maps. An address to the Royal Geographical Society in 1916 (A third journey in Central Asia, 1913-6) and two papers ("Explorations in the Lop Desert" in *The Geographical Review* Jan. 1920; and "Innermost Asia: Its Geography as a Factor in History," *The Geographical Journal*, May and June 1925) were the only unofficial expositions that preceded the official Report on this occasion. A good part of the archaeological work recorded in this report was supplementary to what was done by Stein himself in the Second Expedition and by the French or Russian or German expeditions which had visited many of the centres previously. But the alert and experienced eye of Stein everywhere discovered new sites and new finds on old sites, and the last record in no way falls behind its predecessors in its range and interest. Perhaps the results of the excavations carried out in Loulan, Kharakhoto and Astana best satisfied the archaeologist in Stein. The whole narration is interspersed with valuable historical disquisitions linking up the new discoveries with old sources, and illuminating many an obscure corner in Chinese historical literature or the travel narratives of Hiuen Tsang or Marco Polo, which in their turn guided the footsteps of the indefatigable explorer at the start.

In the year 1923 Stein brought out his *Memoir on maps of Chinese Turkestan and Kansu from surveys made during Explorations* 1900-1, 1906-8, 1913-15. The region covered by these surveys extended over more than 28 degrees of longitude and in one part only nearly 10 degrees of latitude, and it includes an extra-ordinary variety of physical features, icy heights, arid deserts, river-fed oases and moisture-fed pastures. 'No one can fail to be impressed by the magnitude of the work achieved', says Mr. Oldham, 'in such comparatively short periods of field work, with an exiguous staff and in the face of exceptional physical difficulties. The result is due to Sir Aurel's rare grasp of topographical details, power of methodical organisation, tact, and tenacity of purpose, as well as to the devotion and zeal with which he was served by his assistants deputed by the Surveyor-General of India'. (JRAS 1925 p. 557).

The minor works of this giant explorer and archæologist are enough by themselves to ensure a secure place for him in the galaxy of eminent archæologists who have served the cause of Indian history and culture. Not to mention his numerous and always original contributions to learned periodicals of which a complete list should be prepared at an early date, Stein's interest in folk-lore is seen in his record of Kashmiri stories and songs which he heard recited to him in 1896 by a Muslim *rāwi* by name Hatim and took down on the spot with the assistance of a Pandit, and his publication of them in colloboration with Grierson and Crooke in 1923; *Hatim's Tales* is, among other things, an exact record of the living speech of the Muslim peasantry of Kashmir.

In 1929 Stein issued his personal narrative of explorations through Swat and Buner in the North West Frontier of India in the form of a book called 'On Alexander's Track to the Indus;' the official report appeared next year as memoir No. 42 in the series of Memoirs of the Archælogical Survey.

of India. Though philologists have rightly objected to Stein's identification of Aornos with modern *ūṇ*, no one can deny the immense gain to the elucidation of the topography of Alexander's campaign that has resulted from Stein's work. The other memoirs of Archæological Survey Nos. 37 (1929) and 43 (1931) contain reports of important surface explorations and trial excavations conducted by Stein in Wazirstan and Northern Baluchistan, and in Gedrosia which brought to light many sites of prehistoric culture centres, thus indicating the spread of the chalcolithic culture of the Indus valley and establishing links between the Indus valley and Sumeria, which await further work of a detailed nature.

Old Routes of Western Iran (1940) completed the record of his archæological surveys in Iran; large tracts of Eastern and Southern Iran were covered in three earlier journeys of exploration the results of which were recorded in part in the two memoirs last mentioned of the Archæological Survey of India; Southern Iran formed the subject of an exposition before the Royal Anthropological Society. Western Iran traversed in the fourth and longest of the Iranian journeys is dealt with in the sumptuous volume on Old Routes.

Stein was eighty one at the time of his death, still travelling and exploring in Afghanistan, a country he had not visited before. Few can ever rival him in his indefatigable record of travel and exploration or in the volume, lucidity and charm of his literary output.

INSCRIPTIONS OF UTTARAMERŪR

By A. N. Krishna Aiyangar, M.A., L.T.

(Continued from p. 191 of the previous issue)

VI

168 of 1923

This inscription belongs to the forty-sixth regnal year of the great Cola emperor Kulottuṅga I (1070-1120 A.D.) and begins with the historical introduction *Pugalmādu vilaṅga jayamādu virumba*. Kulottuṅga seems to have adopted nearly ten types of historical *pras'astis* or introductions but the two most common forms have been noted to be *pugalmādu vilaṅga* commencing from the fourth year and *pugal sūḻnda puṇari* appearing from the fifth year onwards.

It[1] is engraved on the north wall of the Sundaravarada-perumāl temple and is one of the longer inscriptions of the locality. A peculiar feature of the inscription is that it does not seem to run continously in a horizontal line but has been engraved in such a way that if the inscription is looked at from a distance it would appear to enclose a rectangular space

[1] *Studies in Cola History and Administration*, Nilakanta Sastri, 1932, p. 127 notices this but it is not found in his *Colas* II, p. 598-600 where the inscriptions of Kulottunga I, for the 46th year are collected.

of the wall. The letters turn from one stone to another at right angles in an unmistakable manner indicating that the line is continued on a different level. Curiously enough there are several gaps in the text which cannot be filled even by a very careful examination of the estampage and these happen to be important places of the text of the inscription. In this connection I record with grateful thanks the kind help given by the Department of Epigraphy especially S'rī Rao Bahadur C. R. Krishnamacharlu, Epigraphist to the Government of India who kindly permitted my reading to be checked with the transcript of the Department and necessary corrections to be incorporated. The gaps which could not be filled up have been indicated with dots in the text of the inscription.

The transactions recorded in this inscription are important from more than one point of view. In the first place, we are in the closing years of the reign of Kulottuṅga I. The name of the *maṇḍalam* in which Uttaramerūr is situated is called *Jayaṅgoṇḍacolamaṇḍala*. The village itself is called *Rājendracolacaturvedimaṅgalam* in honour of the Cola emperor Rājendra Gaṅgaikoṇḍa in whose reign it should have been renamed as such.[1]

Colaviccādarapallavaraiyyan of Iraiyūr belonging to Pāṇḍikulās'anivalanāḍu a subdivision of the Colamaṇḍala named a maṭha in Uttaramerūr with the name Arulāladāsan. This was situated in the *Rājanārāyaṇan tiruvīdhī*, apparently originally opened by one *Veṅkāḍan Ṣūryadevanārāna* Sarva (Viḷuppādirājar). In this maṭha the S'rīvaiṣṇavas of the eighteen nāḍus were to be feḍ every day to the extent of ten kalams of paddy cooked per day. The income was to be derived

[1] But No. 169 of 1923 edited in p. 266 belonging to the fourth year of Rājendra gives the name only as Uttaramerūr and not as Rājendra-cola-caturvedi-maṅgalam.

from (1) the the property and house-site handed over by Urupattūr Tirumaḷis'ai vallal and Vīrrirundān dāsan ; (2) the land purchased from Koṭṭi Tiruveṅkaḍakramavittan, Koṭṭi Veṇṇayakramavittan, Koṭṭi Vaccakumārakramavittan (*Vatsa-kumāra*) of Abhimānamerucceri, Arulālakramavittan of Mahipālakulakālacceri, Anantamūrtikramavittan of Paṭṭaṅgi and his younger brother Nārāyaṇakramavittan and situated within the limits of—north of Subrahmaṇya nārās'am, and east of *Tiru-veṅgaḍavadi* in the fouteenth and fifteenth divisions (கண்ணூர்) of the arable land, from the fifth to the eleventh catukkams of the village. The land within this enclosure, of about thirty *pāḍagams* in extent, had been lying fallow for over sixty or seventy years. This was now to be resumed and brought under cultivation under the name *Colaviccādiravilāgam*. No tax was to be levied on that area newly cultivated, for the first year. From the income derived, the ten kalams intended for the feeding the S'rīvaiṣṇavas of the eighteen nāḍus was to be met. From the second year onwards a nominal fee of five *kās'us* was to be levied every year. Those who did not respect this arrangement by advocating an enhancement of the tax either for the house or for the land shall be liable to be punished with the punishment meted out to those who either disobey the commands of the orders of the village assembly or were guilty of faults of commission or omission. It was further specifically ordained that no other tax except the nominal fee was to be collected from the maṭha for the house-site and the land under its control including *piḍāgai vari* and *uppukās'u*. The charity was to be continued as long as the sun and moon endured and the S'rīvaiṣṇavas of the locality under the general supervision of the S'rīvaiṣṇavas of the eighteen nāḍus were given the right of supervision. This transaction was dictated by Pattaṅgi Pallikoṇḍān Bhaṭṭan standing within the precincts

of the *Sabhā* of the village and were engraved by madhyasthan S'īrāman having heard the order from the mouth of Pattaṅgi Pallikoṇḍān Bhaṭṭan. The entire transaction was recorded, under the orders of the *Sabhā* of the *Big Seal* of Uttaramerūr.

Some interesting facts emerge from the study of this epigraph. Apart from the foundation of a maṭha and making arrangements for permanently endowing it as an institution for proper functioning and safeguarding the interests of such a charitable institution in the future which are evident in the provisions made by the Sabhā, the expression *the S'rivaiṣṇavas of the eighteen nāḍus* has been baffling proper interpretation, for the names of the eighteen divisions or nāḍus are not given so far. In the absence of definite information guessing does not lead us anywhere to a solution. The forty-sixth year of Kulottuṅga is within the life-time of S'rī Rāmānuja the founder of the Vis'iṣṭādvaita school and contemporary literature must again be examined to lend a helping hand in the proper interpretation and enumeration of the eighteen nāḍus which must have been known to the Sabhā of Uttaramerūr and its constituent members.

Among the new localities to be noted are Abhimānamerucceri, Mahipālakulakālacceri and Muḍikoṇḍacolacceri in the village of Uttaramerūr. The name *ceri* seems to have been commonly used to indicate localities irrespective of the castes which inhabited them in the village of Uttaramerūr in those days. The present-day *ceris* have a different significance altogether and form separate enclosures by themselves and at a distance from the streets of the four varṇas.

The Sabhā exercises the right of resuming the land lying fallow for a considerable period of years and tacks it on to a charitable institution- *maṭha-* free of taxes for the

feeding of Srivaiṣṇava devotees of the eighteen nāḍus. The insistence of rigorous punishment on those who did not acquiesce in the decision of the Sabhā and putting them in the category of guilty persons liable to be punished under the rules of the Sabhā are noteworthy and indicate the wide powers exercised by the *Sabhā of the Big Seal* of the village. Excepting the five *kās'us* styled as the *irayilikkās'u* no further tax was to be collected including the *pidāgai vari* and the *uppukkās'u.* These are large concessions which could be granted in a modern state only by the Provincial Governments. In the days of the Cola emperors village assemblies exercised these powers and recorded their decisions in the manner in which they have come down to us.

(1) Svasti S'rī [||] Pukaḷmādu vilaṅga Jayamāḍu virumba Nilamakal nilava Malarmakal puṇara urimaiyiṟcciṟanda maṇimuḍi s'ūḍi (Mīnavar) nilai keḍa villavar kulaitara enai mannavar ceyaluṟriḷitara tikkanaittun [1] tancakkaranaḍātti [2] vijayābhiṣekam paṇṇi vīrasiṁhāsanattu Ulakuḍaiyāloḍum vīṟṟirundaruliya Ko Rājakesari varmarāna Cakravarttikal S'rī Kulottuṅgacoḷa devarkku yāṇḍu 46 [3] āvadu Jayaṅkoṇḍacoḷamaṇḍalattu Kāliyūrkkoṭṭattu [4] taniyūr S'rī Rājendracoḷacaturvedimaṅgalattup Peruṅguri Sabhiyom eḷuttup. Patineṭṭunāṭṭu S'rīvaiṣṇavarkkuccamaindu ullūr Srivaiṣṇavar kaṇḍu Nammūr S'rī Rājendracoḷaviṇṇaharāḷvār koyilaic-cūḷ Rājendracoḷavalanāṭṭu tirumunaippāḍik Kiḷānmūr

[1] Reads த்துங்தன்.

[2] ,, ணடாத்தி.

[3] ,, ஆவது.

[4] ,, தனியூர் whereas the usual expression in the inscriptions of Rājarāja is தன்கூற்று.

nāṭṭuk Kaṇiccaipākkattuk Kulattuḷān Veṇkāḍan Sūryadevanārāna[1] Sarva[2] (Viḷuppādirājar) caivitta Rājanārāyaṇan

(2) Tiruvīdyiṟ tencirakiṟ kīḷkkaḍaya oṭpurai tervalān Nambi Kramavitta nulliṭṭār pakkal vilai koṇḍu ḍaya manai[3] . . . raiyum Coḷamaṇḍalattu Pāṇḍikulās'anivalanāṭṭu patineṭṭukkūṟṟattu Iraiyūr Iraiyūru ḍaiyar Araiyan Kaṅgaikoṇḍānarān Coḷa viccādappallavaraiyyar Aruḷāladasanenṟu periṭṭu eḍutta maḍattil nis'adi pattukkalamuṇṇakkadavatāha ivar nilam kollavum manai kollavum patin(e)ṭṭu nāṭṭu Srivaiṣṇavarkku kuḍuttu vastu patineṭṭu nāṭṭu Srivaiṣṇavarkkuccamaindu Uruppuṭṭūr Tirumaḷis'ai vallalum Vīṟrirundān dāsanum kaikkoṇḍu koṇḍuvandu iṭṭavastu iṭṭukkoṇḍa manaiyum Nammūr tenpiḍāgai Puliyūrir kāṇiyuḍaiya Abhimānameruccerik Koṭṭi Tiruveṅgiḍa Kramavittanum Koṭṭi Veṇṇaiya Kramavittarum Koṭṭi Vaccakumāra Kramavittanum

(3) Mahipāla kulakālacceri Pattaṅgi Aruḷāla Kramavittanum Pattaṅgi Yanandamūrti Kramavittanum ivan tambi Nārāyaṇakramavittanum Ivvanaivarpakkalum vilaikoṇḍuḍaiya nilam Subrahmaṇya Nārās'attin vaḍakkup padinālaṅgaṇṇāṟṟilum padinaindāṅ gaṇṇāṟrilum Tiruveṅgaḍavadiyin kiḷakku, aiṇḍāñcatukkamudalāhappadinonṟāñ catukkattalavuñ cella yāṇḍu nārpattārāvadu varai arupadeḷupadu samvatsarattin uddes'am

[1] குரியதேவனாரான.

[2] ( ) the letters in the bracket were supplied from the Transcript of the Epigraphist's office through the kind courtesy of Sri Rao Bahadur C. R. Krishnamacharlu.

[3] The letters could not be read and are therefore left blank.

payireradu pāḻkiḍanda nilattir pāḍaha muppaduṅ kaikkoṇḍu Coḻariccādaravilāgamenṟu periṭṭu komparuttup payir ceydu nis'adi pattuk kalamūṭṭakkaḍavarkalāha iraiyiliyākkittandom. Innilattukku yāṇdu nārpattārāvadu iraiyilikkās'u onṟuṅkollakkaḍavōmallātomāhavum. Itarke

(4) tirāmāṇdu mudal āṭṭāṇḍu torum aindu ·kās'u iraiyilikkās'u kollakkaḍavomāhavum. Ikkās'u aindu ... vadu ... innilattukkum manaikkum eṟṟikkolvārum kollaccolvārum iggrāmattukku piḷaittārum tiruvāṇaimaruttār paṭṭa daṇḍappaḍuvorāhavum. Innilattukkum manaikkum piḍāgai variyum uppukkā

(5) s'um maṟṟumepperpaṭṭadum kollakkaḍavomallātomāhavum. Ippaḍi ācandra kālam kaikkoṇḍu pati neṭṭu nāṭṭu S'rīvaiṣṇava rakṣaiyāhat tandomenṟu Sabhaiyul ninṟu Mahipālakulakālacceri Pattaṅgip Pallikoṇḍān Bhaṭṭan paṇikkap paṇiketteḻudinen ivvūr Muḍikoṇḍcoḻacce

(6). ri madhyasthan S'irāman periyanen ivai enneḻuttu [||].

VII

169 of 1923

This is an inscription of Rājendra Gangaikoṇḍa (1014-44 A.D.) son of Rājarāja the Great, and belongs to the fourth regnal year. The *birudas* and *pras'astis* of the king are not seen in this nor do we find the historical introductions with which his inscriptions are prefaced in his later years such as *tirumanni valara* etc. Rājarāja was alive till the fourth year of Rajendra and for the inscriptions of the first four years the *pras'astis* or historical introductions are not noticeable for.

Rājendra. The fifth year when Rājendra became sole king recorded several inscriptions with the historical introduction *tirumanni valara*. This may probably justify the inference that Rājendra followed the practice of having historical introductions only after he became the reigning sovereign.

Engraved on the north wall of the Sundaravaradaperumāl temple, No. 169 of 1923 is a very short inscription and belongs to the fourth year of Rājendra. The contents of the inscription record the transaction of the grant of certain lands purchased by Koṅgaraiyar to the Vellaimūrti Ālvār of the village and breaks of abruptly leaving the inscription incomplete. At the time when this was recorded Uttarameṛūr had not received the name of *Rājendracolacaturvedimaṅgalam* for that is an event which took place later in the reign of Rājendra. The inscription was recorded at the orders of the *Peruṅguṛi Sabhā* of Uttaramerūr.

(1) Svasti S'rī [||] Kopparakesarivanmarāna S'ri (Rāje)ndracoḷa devarkku yāṇḍu 4 āvadu[1] Jayaṅkoṇḍa coḷamaṇḍalattu Kāliyūrkoṭṭattu tankūṟru Uttarameruc-caturvvedimaṅ

(2) kalattu Peruṅguṛi Sabhaiyo meḷuttu. Nammūr Vellaimūrti Aḷvārkku Koṅgaraiyar vilaikku[2]koṇḍu vaitta koḷḷai bhūmi. . . .[3] [||]

[1] read 4 ஆவது.

[2] Above the word கொண்டு are found three letters கலது. Apparently the engraver wrongly began the second line where these letters appear but found his mistake by the time he had incised கலது ; and therefore engraved the second line in continuation of the last two letters of the first line *i.e.*, மங் which when read together form the word மங்கலத்து.

[3] The inscription is incomplete.

(To be Continued)

ANNOUNCEMENTS

1. PUBLICATIONS

SAṄGĪTARATNĀKARA : The second volume of this work is nearing completion, containing three chapters, namely ii to iv. It is expected that the book could be issued at an early date. No part of the second volume has appeared in the *Bulletin.*

UṢĀNIRUDDHA : A small portion of this work was published in the *Bulletin* in May 1941. The whole book is now ready, with indices of verses and of words and with notes and Introduction. The index of words contains the corresponding Sanskrit equivalent, so that it serves as a glossary. The notes record the features of a palm-leaf manuscript utilized for the edition and the Introduction discusses the question of the author in detail, among many other points. The book is already issued.

SPINOZIAN WISDOM : This work appeared serially in the *Bulletin* and is now issued as a separate book.

ACYUTARĀYĀBHYUDAYA : With the supplementary matter, now in the course of publication, it is hoped that the book will be completed soon and will be issued at an early date.

NYĀYAKUSUMĀÑJALI : In this issue of the *Bulletin,* the second Book is completed. In these two Books, the author has given his exposition of the Nyāya view on the problem of God. The remaining three Books deal with the refutation of

possible objections from other Schools of thought. It is proposed to issue the first part of the work with these two Books, along with some Notes which are needed to explain some points that necessarily became obscure in the course of the transition from the Sanskrit language to English.

ĀS'VALĀYANA GṚHYA SŪTRA: The first chapter of this work had appeared in the *Bulletin*, and it is proposed to release this portion as Part I. The book will be issued very soon.

A SANSKRIT LETTER OF MOHAMAD DARA SHUKOH: This appeared in instalments in the *Bulletin* in October 1941 and in May and October 1943. The text, with English translation and notes, has now been issued as a separate pamphlet.

II. NIRUKTAVĀRTIKA

In the second part of the fifth volume of the *Annals of Oriental Research* of the Madras University I had given a fairly comprehensive account of this important and ancient Vedic work. My idea was that such a note may help persons in search of manuscripts to identify this work. I find that a manuscript has been located in Malabar. I have not yet received the manuscript and I am not able to give any more information on the work, except that the work has been discovered. As soon as I receive the work I will give a full account of it. Even this announcement, I hope, will be of some interest to students of Vedic literature.

MANUSCRIPTS NOTES:

PADĀRTHARATNAMAÑJŪṢĀ OF KṚṢṆADEVA

BY K. MADHAVA KRISHNA SARMA, M.O.L.

Padārtharatnamañjūṣā is a work on the *Vaiśeṣika* system. Aufrecht in his Catalogus Catalogorum (I, 320) mentions it as a *Nyāya* work of *Kṛṣṇambhaṭṭa*. This *Kṛṣṇambhaṭṭa* should not be confused with his later and famous namesake, the commentator of a large number of *Navya Nyāya* works. In fact the name occurs only either as *Kṛṣṇa* or *Kṛṣṇadeva* in the two MSS. of the work noticed here. Aufrecht mentions the work also under *Kṛṣṇabhaṭṭa*, son of *Viṣṇubhaṭṭa*, of the *Paṭavardhana* family, nephew of *Gadādhara* (C.C.I, 119). He notices only one MS. (Report XXV). There are two MSS. of the work in the Anup Sanskrit Library, Bikaner, Nos. 8541 and 8542. Of these the former is complete. The particulars which Aufrecht gives regarding the author, are not found in this work. Here the author invokes *Nṛpañcāsya*, *Hara*, *Gaṇapati*, *Reṇukādevī* and *Rāma*, and says that he acquired proficiency in *Mīmāṃsā* by devotion to the feet of *Mañcīśa*. He does not mention his father or uncle, but mentions his patron, king *Arjuna*, son of *Sarhudhāri* (?) The identity of this patron is shrouded in mystery. He does not appear to have been mentioned in the other two works, namely *Padārthacandrikā-vilāsa* and *Māthurīṭīkā* which Aufrecht notices under the same author. From this I am led to doubt the identity of the author of *Padārtharatnamañjūṣā* with that of *Padārthacandrikā-vilāsa* and *Māthurīṭīkā*.

The work consists of 317 verses[1] and deals with the well known *Vaiśeṣika* categories. Both the MSS. in the Anup Sanskrit Library are in *Devanāgarī* script. They are old and damaged. The second has been repaired. The first, *i.e.*, the complete one is dated at the end as *Saṃvat* 1638 (A.D. 1581). *Kṛṣṇadeva* must have, therefore, flourished earlier than the latter half of the 16th century. This complete MS. belonged to *Harṣakīrti Upādhyāya* of *Nāgapurīya Tapāgaccha*. I give here extracts of the beginning and end from the complete MS. The other MS. has lost the end.

Begins: नमोऽर्हद्भ्यः ।

नमामः संसारोरुमिहिरदुरन्तातपहरं
मुहुर्ब्रह्माद्युद्यद्वदनकुमुदोल्लासचतुरम् ।
वनस्वान्तध्वान्तक्षपणनिपुणं चारुकिरणं
नृपश्चास्य श्रीमच्छरणनखराकेशमरुणम् ॥ १ ॥
यत्र खेलति रमा रमणीयो यत्र चेन्दुरुदितो मुदिताशः ।
यत्र भूतिरुदभूदभिवृद्धं नौमि तं हरपयोधिमगाधम् ॥ २ ॥
पुण्यपर्णकलितारिसुर्ललिता शुद्धबोधकुसुमा हृदि परमा ।
सूक्तिविस्तृतिफला मम भवताद्विघ्नराजकरुणामृतलतिका ॥ ३ ॥
मञ्जीराद्यैर्भूषणैर्भूषितायाः शश्वद्विश्वेशानकैः सेवितायाः ।
वन्दे वन्द्यं वेदवृन्दोदितायाः पादद्वन्द्वं रेणुकादेवतायाः ॥ ४ ॥
अङ्घ्रियुगं परिघं दुरितानां चारुनखं सुमुखं सुकृतानाम् ।
साधु गृणामि कणादमुनीनां भूधरजापतिजातमुनीनाम् ॥ ५ ॥
भरतहृदयविघ्नं नीलसुग्रीवभृत्यं
हरिबलकृतदुःखाम्भोधिसत्सेतुबन्धम् ।
हृतखररिपुवर्गं सीतयालंकृताङ्कं
गुरुवरमहमीशं नौमि रामाभिधानम् ॥ ६ ॥

[1] At the end the extent is given as 320 Granthas.

स्वाज्ञानाम्बुधिसंप्लुते जगति यो ऽनन्ताख्यपर्यङ्किका-
मध्ये क्रीडति यत्पदाब्जयुगलं लक्ष्म्या समासेव्यते ।
यस्यान्तः प्रतिभाति सर्वजगतां वासो यतो ब्रह्मणाः
प्रादुर्भूतिरजस्रमस्तकलिलं तं नौमि नारायणम् ॥ ७ ॥
यत्पादाम्भोजसेवातः प्राप्तोऽहं मीमांसासारम् ।
मञ्चीशं तं वन्दे नाथं भ्रान्त्यज्ञानादि ध्वंसार्थम् ॥ ८ ॥
मम संनिकषोपलके हि भवेद्विशदं मतिशुद्धपरीक्षणकम् ।
इति संकथयाम्यहमेतदिह क्षमितामभियन्तु जनाः सुजनाः ॥ ९ ॥
अपास्तविस्तरां बालबोधवृद्धिप्रसाधनीम् ।
पदार्थरत्नमञ्जूषां कुर्वे सर्वेष्टदायिनीम् ॥ १० ॥
तत्र वाच्यः पदार्थः स्याद्द्वेधासौ संप्रकीर्तितः ।
भावोऽभावश्च षोढेष्टो भावो भावविशारदैः ॥ ११ ॥

Ends :

पदार्थरत्नमञ्जूषाग्रन्थे कृष्णविनिर्मिते ।
निर्दोषमोक्षवादोऽयं समाप्तोऽतिप्रियः सताम् ॥ १६ ॥
निःशेषक्षितिपालमौलिविलसद्भास्वन्मणिश्रेणिस-
द्दीपोद्दीपितपादपद्मयुगलश्रीरेणुकासेविनि ।
पृथ्वीं शासति शार्ङ्गधारितनुसंभूते ऽर्जुने राजनि
ग्रन्थोऽयं समकारि कृष्णकृतिना श्रीरेणुकाप्रीतये ॥ १७ ॥

इति श्रीकृष्णदेवविरचिता पदार्थरत्नमञ्जूषा समाप्ता ॥ ग्रन्था ३२० ॥ संवत् १६३८ वर्षे आश्विनबहुळ ९ गुरुपुष्ये श्रीनागपुरीयतपाश्रीहर्षकीर्त्युपाध्यायै . . . . ॥

A RARE COMMENTARY ON THE RAGHUVAMŚA

By H. G. Narahari, M.A.

I attempt in this paper to give a brief account of the *Raghukāvyaṭīkā* of *Śrīnātha*, a commentary on the *Raghuvaṁśa* of Kālidāsa. Manuscripts of this commentary are extremely rare. The Cambridge University Library can claim [1] to possess a MS. of it; but as this MS. gives [2] the commentary for cantos I-IX only, it is to be regarded as very fragmentary. The only other place where a MS. of the commentary is known seems to be the Adyar Library. I do not find the mention of another MS. in any of the available Catalogues. Even the Adyar Library can be considered to be only more lucky than the Cambridge University Library. For even this MS. (XL. C. 14) is incomplete, and the portion giving the commentary for Canto XII is missing in what is available of the codex. Nor is the commentary full for Cantos XI and XIII. The MS. is in paper which is fairly old, worn-out and insect-perforated. It consists of 78 folia, and is written in Devanāgari of the Maithili type. There are 24 lines in each page. Three lines in red ink at both ends supply the margin to the manuscript.

Even this fragmentary MS. is not useless in understanding the nature of this commentary. Its colophons usually end:

> टीकामवक्तां रघुवंशकाव्ये श्रीनाथकोयं कृतवान्विमृ(श्य)[3] ।
> तस्यामगाच्चारुरयं समग्र: स(र्ग:)[4] प्रसिद्ध: . . . . . . पृथिव्याम् ॥
> रूपादिसन्देहतमो विहन्तुं काव्यान्तरञ्च द्रुतमुत्तरीतुम् ।
> एकैककार्यद्वयसंविधात्री टीका बुधानां तरणीयतान्मे ॥

इति . . . . सर्गटीका or इति . . . . सर्ग: ।

It is thus obvious that the commentator is *Śrīnātha*, and that his gloss goes by the name of *ṭīkā*. In the colophon for the last Canto, the commentary is called *Raghukāvyaṭīkā*:

[1] Aufrecht, *CC*. II. 114*a*; 160*a*.
[2] *Ibid.*, II, 114*a*.
[3] MS. (*fol.* 9*a*) wrongly reads ष्य.
[4] MS. wrongly reads रर्ग:.

टीकामवक्रां . . . . चरमोपि सर्गः ।
रूपासततमोविहन्तुं काव्यान्तरश्च•. . . . . . तरणीयतात्सा ।
. . . .

इति श्री रघुकाव्यटीका लिषिता[1] ॥

A striking feature of the commentary is that it accepts certain *Varietas Lectionis* in the text of the *Raghuvaṁs'a* as compared with the Nirnayasagar Press Edition of it. The following may be cited in illustration :

1. The third quarter of verse 81 of Canto XI has प्राप वर्णविक्रृति च भार्गवो, while the Nirnayasagar Press Edition of the *Raghuvaṁs'a* has निष्प्रभश्च रिपुरास भूभृतां here.

2. Canto XIV begins (*fol.* 64*b*) with the following extra verse as compared with the Nirnayasagar Edition of the text :

प्रत्यागतौ तत्र चिरप्रवासादपश्यतां दाशरथीजनन्यौ ।
कुमुद्वतीशीतमरीचिलेखे दिवेव सू(र्या)[2]न्तरदु(र्वि)[3]लाव्ये ॥

It is quite probable that our author is identical with *S'rīnātha*, the author of a commentary on the *Naiṣadha*, called the *Naiṣadhīyaprakās'a*. A MS. of this commentary[4] is described under the number 1942 by Rajendralal Mitra in his *Notices of Sanskrit Manuscripts* ; and on comparison of the opening lines of both these commentaries, it seems as though the theme is similar between them :

. . . . . .

श्रीनाथ(समचेष्टार्थ ?)[5]रत्नं यत्काव्यसागरे ।
सज्जनाय lacunæ या lacunæ रमम्चे lacunæ तीतिसः ॥ १ ॥

[1] *fol.* 83*b*.

[2] MS. (*fol.* 65*a*) wrongly has only या here.

[3] MS. has र्वित्र here.

[4] The Cambridge University Library has also a MS. of this commentary (see Aufrecht, *op. cit.*, II, 67*a*) ; but as it contains but one leaf, it is of no use for purposes of study.

[5] This portion is not clear in the MS.

संतो वः पूजनादेव न दुर्जननतांसिनः ।
(मो) द[1]यिष्यन्ति युष्माकं दिननाथेन सादृशी ॥ २ ॥
प्रसङ्गेन मयाकारि सदसद्वस्तुसङ्ग्रहः ।
संतो हंसा करिष्यन्ति क्षीरवत्ससविग्रहम् ॥ ३ ॥
तस्मादुद्धतसच्छिद्रहृदयादुन्मनास्सदा ।
असारग्राहिणः पापाः सारत्यागपरश्च ते ॥ ४ ॥

. . . . . .

(*Raghukavyaṭīkā*, foll. 1–2).

. . . . . .

प्रणम्य मौलिना वन्द्यान् सम्प्रदायविदः सतः ।
त्याज्यं त्याज्यमसद्वाक्यं सदल्पमपि लिख्यते ॥
ये सदर्थमजानन्तो वृथावचनविस्तरैः ।
दूषयन्ति कवेः काव्यं धिक् तान् पण्डितमानिनः ॥
यदित्थं करटो गत्वा सिन्धोरुपरि कायति ।
तत् किं स वेत्ति गाम्भीर्यं रत्नानि च तदाशये ॥

. . . . . .

(*Naiṣadhīyaprakāśa*).

It is not possible to say anything definite regarding the date of our commentator. The MS. of his commentary was copied in the city of *Pattaṇa* on the third day of the bright-half of the month of *Vaiśākha* in Saṁvat 1687 (= A.D. 1630) as can be understood from the following lines at the close of the codex :

संवत् मुनिनिधिरसेंदुमितो वैशाषशुक्लाक्षततृतीयावासरे । पूर्वदेशमंमण श्रीपट्टणामहानगरे लिषितं । शुभं भूयात् लेखकपाठकयोः ।

This should allow us to infer that *c.* A.D. 1580 at least is the *terminus ad quem* for the date of the commentary.

[1] MS. reads नो

REVIEWS

Jainism and Karnāṭaka Culture by S. R. Sharma, M.A. Published by Karnataka Historical Research Society, Dharwar—Demy 8vo, Pages xix, 213. Price Rs. 5/-

Jaina contributions to Karṇāṭaka Culture range over a very wide field—Religion, Philosophy, Poetics, Drama, Grammar, Prosody, Lexicography, Rhetoric, Biography, Fine Arts (especially Architecture) Mathematics, Culinary Science (*Pāka S'āstra*), Astrology and Astronomy, Veterinary Science, Medical Science and so on. According to the late R. Narasimhacharya, the learned Editor of the *Karṇāṭaka Kavicarite*, "The earliest cultivators of the language (Kannaḍa) for literary purposes were the Jainas; and down to the twelfth century, we have with very few exceptions, only Jaina Authors" (Vol. I, p. xx). There is also a Jaina tradition that the inventor of the Kannaḍa Alphabet was Brāmhi, the gifted daughter of Ṛṣabhadeva their first Tīrthaṅkara. A striking feature characteristic of many Jaina writers is the fact that though many of them were finished Saṁskrit scholars capable of producing fine literary works in that language, yet, they wrote many of their works in the mother tongue of people among whom they lived. It is to this praiseworthy feature that we owe the fact that the contributions of Jaina scholars to our classical literature in Kannaḍa and Tamil have been great and first-rate. The author of the book under review deals with these contributions to Karṇāṭaka Culture and with the history of Jainism in the following four chapters into which the books is divided :—

(1) Historical Survey; (2) Contributions: Literature, Art and Architecture; (3) Idealism and Realism; (4) Karṇāṭak Culture;

The book is well documented throughout. There are four useful Appendices. One deals with the geneologies of S'vetāmbara and Digambara Gurus; a second gives the documentary sources available to the student of Jainism and the names of Libraries in the Presidencies of Madras and Bombay and in the states of Mysore and Kolhapur where the manuscripts are known to exist together with the number of works in each Library. A third Appendix deals with two technical terms of fundamental importance in Jaina Doctrine and Practice *viz.* Syādvāda and Sallekhana. A fourth Appendix gives a fairly extensive Bibliography of books and Articles. There is also a useful Index.

The work is undoubtedly a valuable contribution to the study of Jainism in Karṇāṭaka and its contribution to Karṇāṭaka Culture.

G. S. M.

The Anūpasiṁhaguṇāvatāra by Viṭṭhalakṛṣṇa. Edited *by* Dr. C. Kunhan Raja, M.A., D.Phil. (Oxon). The Ganga Oriental Series, The Anūp Sanskrit Library, Bikaner.

The Golden Jubilee of the rule of the late Maharaja of Bikaner was an occasion of great jubilation to the world of Sanskrit, for in commemoration of that occasion the late Maharaja declared open to the public the Library of Sanskrit Manuscripts in the Fort, Bikaner, and sanctioned the inauguration of a series of Sanskrit publications known as the Ganga Oriental Series. Thanks to the continued interest of the present Maharaja, his worthy successor, and of Minister Panikkar, the Anup Sanskrit Library at Bikaner has been put on the map of research in the country, Under the direction of Dr. Kunhan Raja, a Catalogue of the 10000 MSS. there is to be brought out, as also a regular succession of text-editions. The Curator of the Library, Sri Madhava Krishna Sarma, has already shown evidence of his enthusiasm and work.

The Anup Sanskrit Library contains MSS. which were mainly collected by Maharaja Anup Singh (1669-98) during his stay with Aurangazeb in the Deccan. The opportunity afforded to South Indian Scholars to take part in the Anup Library and its publication activities is appropriate in view of Maharaja Anup Singh's stay in the South and his passing away at Adoni. It is also proper that a Series of Texts published from his Library should start with a book dedicated to his glory.

The *Anūpasiṁhaguṇāvatāra* by poet Viṭṭhalakṛṣṇa is a panegyric on King Anūpasiṁha in ten Avatāras, extolling the hero's qualities. As there was only a single defective MS. of the work, the editor had to wrestle hard with the lines to present a readable version; a few verses still remain unreconstructed, and in some cases, the idea of the panegyrist is not yet fully clear. One does not fail to enjoy in these verses a few fancies and conceits which are both fresh and striking.

The Editor has provided the text with an English translation. The corruptions in the MS. as also explanations of some of the passages are given in the footnotes. The world of scholars owe gratitude to the Editor and the authorities of the Bikaner state for the revival of the Anup Library.

V. RAGHAVAN

Srī Lalitāṣṭottaras'atanāmastotra, Devanāgarī Text with Tamil Translation and Notes, V. Ramachandra Ṣarma, N. Rajam & Co., As. 6.

This is a welcome addition to the growing Sanskrit Stotra literature. which is being made available with Tamil renderings by enterprising and pious publishers and authors. The Hundred and Eight Addresses to the Devī forming this booklet are mostly based on the famous *Lalitāsahasranāmastotra*. Sri Ramachandra Sarma has provided this text here with word for word as well as

running Tamil meaning, and what is more helpful to devotees of Devī, citations of appropriate parallels from the well-known devī-hymns, and texts of the cult. Kaṭaka on p. 4 rendered as gold refers to an ornament on the arm; for 39 and 42, the corresponding Nāmans from the Sahasranāman, ś́l. 128 and 140 could have been added; the rendering of the passage 'Aṣṭamīcandra etc.' quoted from the Sahasranāman seems to be wrong (p. 21); both the translation and the notes and parallels for no. 61 appear far-fetched; the abbreviations and their index have some omissions: Ci. sta. p. 21 which is *Cintāmaṇistava*, and Bhāva, p. 24; La. sta. has to stand for the incompletely named *Lalitāstavaratna* and the unmentioned *Laghustava.* Otherwise the work has been done well, and is bound to be of use to the numerous Upāsakas of Lalitā.

V. R.

EDITORIAL

Observations

In the last issue of the *Bulletin*, we had made some observations on the All-India Oriental Conference. After these observations were published, the Adyar Library has received an invitation for the next session of the Conference, which will be held in the Benares Hindu University at the end of December. It was really a very magnanimous offer that has been made by the distinguished Vice-Chancellor of that University, and I am sure that all scholars interested in Oriental Studies will be grateful to the Benares Hindu University for this timely hospitality.

But the main thesis in our observations remain. The Conference must be in a position to make its own arrangements for holding the sessions independent of the generosity of any individual, coroporation or Government. Scholarship must keep itself above patronage from wealthy persons and wealthy institutions.

May we take the liberty to suggest that the Conference may recognize a few "Centres" with whatever designation they may chose, where, in the event of any difficulty in holding the sessions at the places previously fixed, it would be possible to make the needed arrangements in a speedy way at short notice, to hold the session. In such a "Centre" there must be the facilities to accommodate the delegates and to hold the

meetings. There must also be a sufficient number of "members" of the Conference. There are many such centres in India where the requisite facilities are present. The Conference must be self-sufficient, the Delegates' fee being made enough for over-head charges and the Delegates paying for their own expenses during the session, in the event of previous arrangements failing.

We welcome the note published in the *New Indian Antiquary* (Vol. VI, Part 4) regarding the publication of notices of important manuscripts in Oriental Journals. This *Bulletin* started with such a feature as an integral part of the periodical, and throughout, notices of important manuscripts have been a regular and conspicuous feature of this *Bulletin*. We have published detailed notices of a large number of rare manuscripts in the Adyar Library, and also similar contributions from other sources.

In the various issues of this *Bulletin*, we had been emphasizing the value of starting an organization for the Oriental Manuscripts Libraries in India. A formal start has already been made in this direction at the Hyderabad session of the Oriental Conference in December 1941. The organization has not yet begun to function efficiently. When such an organization is placed on a firm footing and begins to function properly, certainly, there is enough scope for a separate periodical specially devoted to the problem of Oriental Manuscripts. Until such time, the step that we had been regularly adopting in this *Bulletin* and which the *New Indian Antiquary* proposes to accept for itself, is the right one. The Oriental Journals can introduce such mansucript notes as a regular feature in all their issues.

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